The Priest

Edited By Priests For Priests

June, 1953

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A Camden priest, Father Hudzek left the work of investigating juvenile delinquents with the determination to become a missionary to the lepers. In New York for that purpose, he was visited by a delegation with an invitation to St. Monica's. "Father," they told him, "we have prayed 20 years for our own pastor." That was enough

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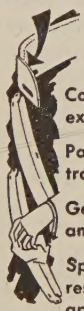

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for Father Hudzek. He went back to his own diocese.

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Preachers Institute

THIS year the Preachers Institute at Catholic University begins its twenty-first year under the direction of Dr. Ignatius Smith. We thought that we'd better call it to your attention since its success has now been so evidently established. Registration opens June 24-27; classes, June 29 to August 6. Can't tell you how many students (priests) have completed the course by now but many of them are themselves teachers of speech in our seminaries and our Bishops are sending more candidates each year. It is NOT another course in public speaking — you might get that at home — but it is a course for priests taught by priests who are themselves experienced both as practitioners and as instructors. It is, incidentally, highly personalized, not mass produced. Not the least important and beneficial phase of it is the series of private conferences under the guidance of its faculty members: Dr. Smith, Msgr. O'Connor, Fr.

THE PRIEST **JUNE, 1953** **VOL. 9, NO. 6**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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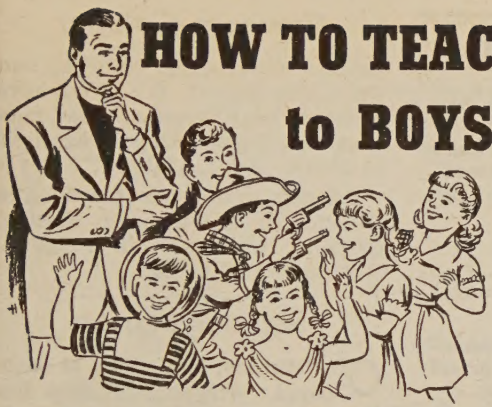
HOW TO TEACH RELIGION to BOYS and GIRLS of TODAY



TEACHING religion to today's boys and girls—would-be space cadets, cowboys, and trapeze artists—even under ideal conditions, is a challenge . . . But to teach them in released time or Sunday classes, when others are out playing, calls for the superior countermeasures to be found only in the best teaching aids.

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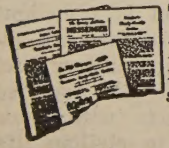

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Septuagenarian

ON Saturday, May ninth, at Richmond, Virginia, Bishop Ireton ordained Rev. Mr. Floyd Keeler, one of our contributors, to whom we offer our fraternal congratulations and the promise of our prayers.

That may or may not interest you. But it is something else again to learn that Fr. Keeler is a man of seventy-two, a convert from Episcopalianism, a former minister, a widower with five children, fifteen grandchildren, and three great-grandchildren. Both he and his wife came into the Church in 1916, and when Mrs. Keeler died in 1947, a priest friend suggested the possibility of the Holy Priesthood. With the encouragement of Bishop Ireton this became a reality at last.

"I have never felt so wonderful," said Father Keeler. "It is the culmination of my life."

Religion In The Service

THE charge has often been made and the opinion is prevalent that religion and morals are almost non-existent in military life. Because priests in the service have closer contacts with their men than priests in civilian life have with their parishioners, the

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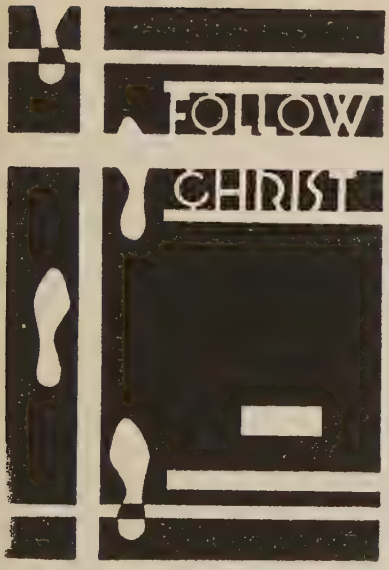
above charge and opinion has also received some backing from priests who were in the service.

In order to discover just how much men were influenced by their religion in civilian life and how much time they gave to it before entering the service, a survey was made over a two-month period of 4,823 Catholic men as they arrived at one of our basic training centers, directly from civilian life. These men were almost all in the seventeen to twenty-one age bracket and came from fourteen different states in the northeast section of our country with 66% coming from New York, Pennsylvania, and Massachusetts. Since the men signed their names to the survey forms, the figures can be expected to reflect a tendency toward perfection —over and beyond the truth. As for Mass attendance, those who missed occasionally, but normally attended at least three times a month, were classed as attending "every Sunday."

Of the 4,823 men interviewed, 2,953 or 61.1% stated that they attended Mass "every Sunday" before entering the service; 792 or 16.4% said they attended "monthly"; 514 or 10.7% said that they attended "annually"; and 564 or 11.8% said they went "less often" than annually.

Of this same number of "Catholic" men 164 or 3.4% had not been baptized; 207 or 4.3% had never received their First Communion; and 320 or 6.6% had never been Confirmed.

Of this same number of Catholic men 117 or 2.4% said that they were married. Of these 117 mar-



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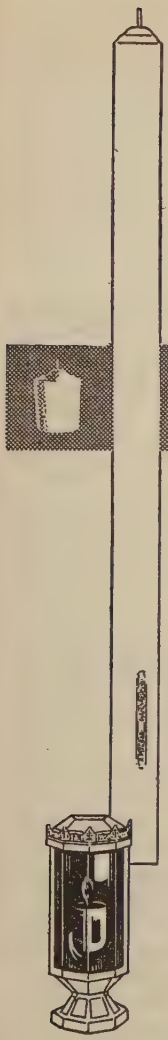
ried men 72 or 61.5% were married by a priest while 45 or 38.5% admitted that they were married outside of the Church.

In a different survey made over a one-month period of 1,095 Catholic recruits it was found that only 688 or 62.8% had made their Easter Duty, while 407 or 37.2% admitted that they had not made their Easter Duty.

The Marginal Catholics

From the above statistics it is obvious that about 38% of these men had very little contact with their parish churches at home and were not at all influenced by their religion before entering the service. The 38.5% of the married men who were married outside the Church, the 38.9% of the men not regularly attending Mass and the 37.2% who had not made their Easter Duty all substantiate this statement. Such is the material which priests in the service are expected to convert into good Catholics and good citizens.

Within the first week that these men were in the service, they had all attended Mass twice, assisted at Benediction of the Blessed Sacrament and besides had spent three hours with their Catholic chaplains being oriented as Catholics and in being interviewed. With the exception of those who had never received their First Communion and those who were married outside the Church, almost 100% of them had gone to Confession and received Holy Communion. Later during their regular scheduled training, they all received seven more hours of lectures given by the chaplains on



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moral topics. Over one hundred of them regularly attended voluntary religious instructions each Wednesday evening in preparation for Baptism and First Communion. In other words most of these men received more religious instruction and came into closer contact with their religion than they had for years.

For reasons of security, figures cannot be here quoted as to the population of the military installation in question but it can be stated that 38% of the base in question is Catholic. Subtracting the number of men known to be off the base on pass and leave, and hence knowing the number of Catholics available for Mass on any given Sunday, it was found that about 81.8% of the Catholics present on the base were regularly attending Mass on any given Sunday during the period in question. This figure, if all the statistics were known, would surely match the percentage of people attending Mass in any large civilian parish.

Yes, religion and moral righteousness are given every encouragement in the service but it is obvious that the few priests in the service cannot accomplish in a few months what the civilian parish church did not accomplish in years of youthful training.

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Continued on page 463

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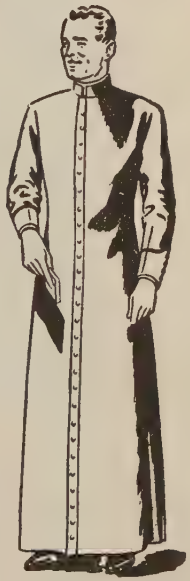

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The Priest

Vol. IX JUNE, 1953 NO. 6

Editorial Comment

Prodigals Among the Swine

EVERY month a number of inquiries about ex-priests reach our office—but not nearly as many as one might expect. With the number of priests in this country now over 40,000, and taking into account the nervous tensions and moral depravity of present-day America, our clergy have an amazingly good record. Look at what has happened to marriage, even among Catholics!

Nevertheless, priests do fall by the wayside. An analysis of the causes would be difficult. Such cases may start in the seminary.

Our Lord speaks of the man who set out to build a tower without first counting the cost. Then the bystanders begin to mock him, saying, "This man began to build and was not able to finish!"

Similarly, there are boys who float through the seminary in a dreamworld of their own. The sternest and most realistic lectures of their superiors have no effect on them. Either they don't listen or they apply the principle of self-exception. So they drift into ordination without first having counted the cost. Then comes the jolt, and they can't take it.

(In all this discussion, we must never forget the admonition of Pope Pius XI: "Si non es vocatus, fac te vocatum.")

Others climb into the sheepfold through the window. They are in the seminary from wrong motives. They are out for themselves. They want prestige, deference, glory. The Mass and preaching appeal to them as being centered in the spotlight. We believe their number is few. It's too malicious a proposition to be in any wise general.

Why doesn't the faculty spot them? Because such aspirants are hypocrites. They are clever enough to keep their heads down. They practice outward conformity. Believe us, both your editors have had experience on seminary faculties. We know how carefully and prayerfully the Fathers scrutinize

every seminarian, how every doubt as to worthiness is resolved in favor of the priesthood. No seminary rector answers Yes to the Bishop's query, "Scis illos dignos esse?" unless he has moral certainty concerning every one of the candidates.

The faculty unfortunately gets too little help from the students. The American boy has a false set of values that prohibits "informing" under any circumstance. Thus, a seminarian may know that a classmate is cheating, seeing a girl-friend on visiting Sundays, calling on her on the walkdays, drinking on freedays—but he will think to himself, "Why should I stick my neck out? Let the faculty look to it."

(We parish priests, too, could give more help in this regard both by a closer check on our seminarians' conduct during the vacation and by taking a positive interest in them.)

Still others go through the seminary with the best of motives. They are ordained and do good work until they start relaxing too much and too often. Then they fall a prey to either Punch or Judy.

The Condition of the "Ex"

The condition of the ex-priest is pitiable. Notice how he seldom has luck in supporting himself. The plain fact is that we have no special skills outside our priesthood. All our thinking, all our training is pointed toward the conduct of divine worship: preaching, counseling, and the administration of the sacraments.

I have known more than my share of ex-priests, and not one of them was a "success." Not one of them was as prosperous, even, as he had been within the frame of discipline. One was a "grease monkey," another was a guard in a reformatory, another enlisted in the Navy, another was an undertaker's helper (in charge of folding chairs), another was a minor bureaucrat. One is teaching in a secular college. Each, too, carries forever the now crushing burden of the priesthood—Sacerdos in aeternum.

It is remarkable how, for the most part, they retain their horror of scandal. They go far away and lay aside their garb. They may lose their morals, but they seldom lose their faith. It is a rare priest that will have himself turned into a parson. And the number of those stumping the backwoods with anti-Catholic lectures could be counted almost on one's fingers.

Even so, one wonders at the occasional testimonials in favor of Protestantism that turn up over the signature of an ex-priest. Much of this is cleared up by an article on "Christ's Mission" in the current issue of *Exposé*.

Christ's Mission

Christ's Mission, it appears, was founded in 1870 by Father

James A. O'Connor, a priest in disgrace. He meant to establish a refuge for others of his own stripe, to carry them through their period of adjustment to the state of sin. He probably thought, too, that this would encourage others to defect and join him in his misery.

The thing drifted pretty much until L. H. Lehmann took over. Lehmann was a clever priest with experience in Ireland, Rome and Australia. He left the Church under scandalous circumstances in Florida. Under his editorship, *The Converted Catholic,* published by Christ's Mission, picked up a circulation of 25,000 with an estimated reading-circle of 100,000. But Lehmann died in June, 1950.

Now the machinery is in the hands of a Dr. Walter Manual Montano, advertised as "A former priest and Franciscan Monk." — "Actually," says *Exposé,* "Montano was never a priest; was never a monk. At best he was a Dominican Friar. He admits that he does not even remember if he was ordained a Deacon."

Christ's Mission appeals for funds "to help ex-priests." The magazine brings in $45,000 with an additional $125,000 a year in contributions. "Of this," says *Exposé,* "Christ's Mission has never in its history spent as much as $10,000 a year 'helping ex-priests.'" They admit this themselves.

"From its recent history, the only time Christ's Mission 'aids' an ex-priest is when it feels it can exploit him."

"'You give us your photograph and let us tell our people how much we did for you,' one former priest was told. 'Write a paper saying that we have shown you the way to Christ as your savior. You will report for work each weekday to study or fold circulars, and for this we shall give you $35.00 a week."

Shameless Duplicity

"The former priest, friendless and broke, accepted the offer.

"A few weeks later, the Mission issued a statement 'by' him which he didn't see until it was in print in a circular appealing for more contributions."

One ex-priest, exasperated at such duplicity, charged:

"The Mission is not in the hands of former priests. It is not run by a former priest. Its role seems to be to degrade former priests.

"There is no Christ anywhere at Christ's Mission. You do not even have Bible study. It is not a Mission. Nobody is rescued."

According to *Exposé,* the Mission does "help" one or two priests each year. "In addition, they pay $450 tuition cost each semester for two former priests who are studying in a seminary to become Protestant ministers."

Apparently, the Rev. Angelo L. LoVallo of their staff is a bona-fide "ex." He is the one

who, interviewing a priestly applicant for assistance, offered him a cigarette with the cynical advice to turn Presbyterian because they pay well.

The Work of Via Coeli

It's a sordid story. Compare it with the delicate work of rehabilitation being done by Father Gerald at Via Coeli in Jemez Springs, New Mexico. Naturally, Via Coeli can't publish a magazine. It exists entirely on our charity, and Father Gerald happens to need funds right now. An appeal came in from him only recently. If Christ's Mission can raise $170,000 a year, we should certainly be able to afford a donation for Father Gerald's inspired apostolate.

We should pray for our wandering brethren, and use our influence with them to bring them home to their Father's house. Some of them need only a friendly word of counsel, an offer to "go to bat" for them with their Bishop. Some of them need medical and psychiatric care as much as anything. There are cases of defection that can be explained and understood only in terms of breakdown, mental and physical. Some of these will never work again. They might well be pensioned off and kept out of harm's way. The least we can do is help them get back in the state of grace—and there is no situation so bad that at least that much, with God's help, cannot be achieved.

To think that each of them once had a First Mass, with its promise of a fruitful ministry; that Christ once addressed them —and still does, "Jam non dicam vos servos. Vos autem dixi amicos. Non vos me elegistis, sed ego elegi vos, et posui ut fructum afferatis, et fructus vester maneat."

We priests come from large families. Somewhere, for each of them, there is a mother, hoping and praying, with sisters and brothers, bearing their shame in silence.

And over us all, praying constantly for all of her priest sons —good, middling, and bad—is our heavenly mother, the Queen of the Clergy. May her prayers be answered, so that one day, as class after class is ticked off in heaven, from one seminary after another, we may all be able to answer with a happy "Adsum," even as we did on the morning of our ordination.—R. G.

Russian Praise of Our Lady

The Council of Ephesus in condemning "Christokos" of Nestorius and defining Mary as "Theotokos" gave the Greek word for her divine maternity. The Russians also have their word for her dignity, "Bogoroditza" which done into English says: "She who gave birth to God."

At Your Service, Father!

Streamlined centenarian

Thomas Diehl, S.J.

"WHAT'S the matter—don't you recognize an old friend?"

Old friend it is—in a new garb, face lifted, a bit slimmer and more vigorous looking, surprisingly youthful for a centenarian, but still the same old friend. And still rich, still anxious to help you and your parishioners.

"Well, is it possible! It's the Apostleship of Prayer!"

Those of us who are used to thinking of the Apostleship of Prayer in terms of bundles of leaflets gathering dust in the church vestibule, or of large red-and-white intention blanks hung unavailingly on the back wall each month and thirty days later taken down again innocent of the least intelligible pencil mark, received a pleasant shock when, on October 28, 1951, a revision of the statutes of the Apostleship of Prayer was issued with the approval of the Holy See. It was prefaced by a highly commendatory letter of His Holiness, Pius XII.

The need of new statutes for the Apostleship of Prayer (or League of the Sacred Heart—the two terms are interchangeable in the United States) had long been felt. The statutes were first approved by the Congregation of Bishops and Regulars in 1866, when the Apostleship of Prayer had been twenty-two years in existence. In 1879, Pope Leo XIII approved new statutes, and in 1896 a further revision was confirmed by the Congregation of Bishops and Regulars.

The statutes of 1896 remained in possession until the 1951 revision. Although the Apostleship of Prayer saw a remarkable growth while operating under the statutes of 1896, there was ample room for new revision. For example, the statutes of 1896 were much concerned with explaining what the Apostleship of Prayer is *not,* and so were somewhat distracted from telling what it *is.* They explicitly distinguish the Apostleship of Prayer from the Confraternity of the Sacred Heart of Jesus, from the Living Rosary, from the Confraternity of the Holy Hour, etc. "Though the Apostleship of Prayer may seem to have certain things in common with other pious societies . . ., it is wholly distinct from them all."

The situation that called for such explicit delineation of fraternal frontiers no longer exists, and the new statutes, in fresh and vigorous terms, get at once to the business of explaining what the Apostleship of Prayer is and how it works.

The Apostleship of Prayer is

The author writes from Chicago.

defined as a "holy union of the Faithful whose members seek not only their own salvation but by prayer and sacrifice the growth of the Mystical Body of Christ and the spread of His kingdom on earth."

Linked With The Mystical Body

The explicit linking of the Apostleship of Prayer with the doctrine of the Mystical Body is characteristic of the new statutes. Throughout they shine with realistic practicality, dogmatic and pastoral. The Apostleship of Prayer is grounded solidly in the doctrine of the Mystical Body. It associates its prayers and sacrifices intimately with those of Christ, "Who now prays in heaven and offers Himself for all in the Sacrifice of the Mass." The reason for the Apostleship's insistence on devotion to the Sacred Heart is spelled out: "This intimate union with Christ by prayer and sacrifice is impossible without a bond of mutual love . . . Devotion to the Most Sacred Heart of Jesus . . . leads us to an understanding of the divine love and excites in all true love of God."

Noteworthy changes are introduced into the actual operation of the Apostleship of Prayer by the new statutes, but they leave the organization essentially what it has always been. Where the old statutes spoke of "degrees" in the Apostleship of Prayer, the new statutes speak of "practices" *(praxes)*. The old degrees were: first, daily *Morning Offering;* second, one Our Father and ten Hail Mary's for the monthly intention of the Holy Father; third, Communion of reparation. The new statutes make significant changes: first practice, daily *Morning Offering;* second practice, Mass and Communion of reparation; third practice, devotion to Mary, with daily recitation of a decade of the beads or, if possible, the complete rosary. Something like a fourth practice is added in "acts of devotion to the Sacred Heart"—personal and family consecration of groups of every kind, celebration of the feasts of the Sacred Heart and of Christ the King, Holy Hour, observance of First Friday, etc.

Organization Remains Unchanged

The organization of the Apostleship of Prayer remains unchanged, though it is explicitly noted that it is "adaptable to the changes of time and circumstance." The Moderator General is, ex officio, the Father General of the Society of Jesus, who delegates his authority to a priest of his choice. The central office of the Apostleship is maintained in Rome. National and regional secretaries have offices in various places throughout the world. They promote the Apostleship of Prayer in their respective territories, but have no real jurisdiction.

The Apostleship of Prayer is organized according to dioceses.

In each diocese one or more diocesan directors may be appointed by the Bishop and confirmed in office by the Moderator General. The diocesan director may set up local centers wherever it seems good — at churches, schools, hospitals, etc. —and appoint local directors with the approval of the Ordinary. Both diocesan and local directors are of course subject to the Bishop in all matters concerning the Apostleship except such as are covered in the statutes.

To become members of the Apostleship of Prayer the faithful need only consent to have their names registered at any local center, and promise to say the *Morning Offering* daily. A small but important change, welcome to the busy pastor, provides that a card file may be used as the official register of the local center—much handier than the book formerly required.

"Promoters" of the Apostleship of Prayer are members chosen and especially trained to get new recruits and to form them in the spirit of the Apostleship. Ideally, promoters have monthly meetings during which they are instructed by the local director or some other experienced priest in the spiritual life and the exercise of the apostolate. Promoters ought to be a real elite, genuinely apostolic men and women, filled with discrete but burning zeal for the salvation of souls. They could well be drawn from the ranks of bona-fide Sodalities or the Legion of Mary. As a matter of fact, the Legion handbook proposes promotion of the Apostleship as a work to be cherished by Legionaries.

The local center *need* not have any promoter organization at all. Given registration of members and the promise to say the *Morning Offering,* you have the Apostleship of Prayer. But such a minimal Apostleship hardly begins to pay out the riches it has available. The new statutes very frankly point out that the vigor and efficacy of the Apostleship of Prayer is in exact proportion to the vigor of promoters and directors.

A Spiritual Organization

The Apostleship of Prayer is, first and last, a *spiritual* organization. It fosters and nourishes the interior life. It need not interfere in the least with any other organization. As the Holy Father puts it: "This Association will in no way infringe on the functions of other apostlic works, but will rather assist them to greater holiness by imbuing them with that spirit of love of God and man which inflames the most holy Heart of Jesus . . ."

The final section of the new statutes renews the rich treasury of indulgences granted to members of the Apostleship of Prayer. The Apostleship continues to be one of the most lavish-

ly indulgenced associations in the Church.

Pope Pius XII, in his letter covering the new statutes, singles out three features of the Apostleship of Prayer for special praise. The first is its insistence on spiritual means: "It promotes and puts to work those supernatural means upon which the real success of all apostolic labor depends . . . Its energy is not dissipated in externals." Secondly, he praises "the perfect way" the Apostleship urges its members to pray and to work in the apostolate: its members are "not merely asked to recite certain prayers. Their whole lives must be offered to God as a prayer and sacrifice for the cause of the apostolate."

Recommended To Pastors

The third encomium is a challenge difficult to evade. Having recalled that he once praised the Apostleship as offering "a model of perfect Christian life" (perfectissime vitae Christianae formam) he goes on to say that it contains within itself "a rule and compendium for the pastoral care of souls . . . If the Reverend Pastors will introduce the flocks committed to their care to the spiritual practices of the Apostleship of Prayer they will satisfy no small part of their pastoral obligation."

The present Holy Father once called the Apostleship of Prayer "a perfect form of devotion to the Sacred Heart," and said that as Pius XI, so also "We once more most willingly declare that it will make Us happy if all the faithful without exception enlist in this sacred militia . . ." (September 19, 1948). Would it not be well if *every* parish were an active local center of the Apostleship of Prayer? Perhaps you have no way of knowing whether your parish has been established as a local center. If so, write to the Apostleship of Prayer, 515 East Fordham Road, New York 58, New York, and ask that the status of your parish be investigated. You could ask in the same letter that your parish be established as a local center if it has not been, or that duplicate diplomas of establishment be sent if it has. This service is given at nominal cost. You might also ask for a copy of the new statutes, and for the name and address of your nearest regional secretary of the Apostleship.

From then on your zeal (and the time at your disposal) will guide you. Surely you will want to enroll every member of your parish in the Apostleship, and to insist in your sermons that they say the *Morning Offering* daily and try to live up to its implications. Though it is not essential, it is earnestly to be hoped that you will go far beyond that minimum, and that you will make time in your busy schedule for full use of so dependable a devotional instrument as the Apostleship of Prayer.

Psychoneuroses (II)

Five types of neurotic reactions

Robert P. Odenwald, M.D., F.A.P.A.

VARIOUS authors have attempted to classify the neurotic reaction types. We present here five groups, although we know that in actual practice, these conditions rarely occur in a pure form but, most often, as a mixture.

The *first group* of psychoneuroses includes the states of tension, irritability, weakness. In earlier times, such individuals were classified as neurasthenic, with a nervous exhaustion. These individuals complain of chronic fatigue, sleeplessness, irritability, gastric disturbances, menstrual irregularities, and skin disorders; their habits are poorly organized. In this group, too, belong habitual masturbators, persons unable to conform to the code of properly conducted marriage life, and some sex perverts.

Mrs. Z., an only daughter living comfortably in the home of her widowed mother, had been engaged since high school days. When the war broke out, the couple decided to marry and live with her mother. When the war was over, the husband suggested that they have their own home since there were some difficulties in living with the mother-in-law. He bought a small house, described as "nice" but without some of the modern equipment of a fashionable home. The wife refused to go with him, and, when the husband insisted, she developed the classic signs of anxiety, fear, and tension. When they finally agreed to continue to live with her mother, all her signs of anxiety disappeared.

In this group belongs another patient, a man who is one of five children. They are all gourmets—stout people enjoying good food and drink. At the insistence of his parents, he began to think seriously of marriage. However, in every courtship that he undertook, he developed symptoms of anxiety, nervousness, loss of appetite and weight, and became depressed. Although thirty-five years old, in his most recently attempted courtship, he developed in addition to the other symptoms, a diabetic condition, which, however, became latent as soon as the engagement was broken.

The chief characteristic of these neurotics is a state of weakness and exhaustion, both physical and psychic. Not lack of will makes them give up the struggle but a feeling of inabil-

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ity to meet life's problems. Therefore, the main approach to helping them consists in strengthening their self-respect, confidence, courage, and rational sense of independence. The pastoral advisor, too, can help the patient to develop these qualities by deepening the patient's religion, since religious convictions can bring a realization of the true meaning of life and its difficulties. The state of psychic weakness of the neurasthenic causes blocking and inhibition of their freedom of will —a fact of serious import when moral responsibility is questioned.

Anxiety Neuroses

The *second group* involves anxiety states and disorders of anticipation—often called "anxiety neuroses." Although we treat anxiety here as one of the groups of neuroses, it occupies a very special place among all of the groups, for neurotic anxiety is the most important and fundamental form of the neurotic reactions. We find anxiety phenomena, to a greater or less degree in all neurasthenic, hysterical, compulsive, and hypochondriac conditions. The study of the anxiety state is therefore the center of interest among analysts and other psychiatrists. Their studies have given us a clearer insight into the nature of neurotic disturbances in general.

The reactions of these patients are very changeable and often are the fore-runners of a full-blown psychosis. Among the numerous symptoms that mark anxiety states are attacks of difficulty in breathing, palpitation, perspiration, vertigo, feelings of weakness, and various complaints referable to the gastro-intestinal tract. If attention is directed exclusively to the somatic (bodily) symptoms, one can easily be led astray; thus the general practitioner sometimes treats such conditions as cases of indigestion, ulcers, functional heart disease, or suspected tuberculosis.

One patient had been cared for by general practitioners for about ten years, receiving every kind of medical treatment such as injections, medication, and various forms of physical therapy without success. He was then referred to a surgeon and underwent two operations, an appendectomy and a drainage of the gall bladder (cholecystotomy) equally unsuccessful; the attacks of abdominal pain continued in their usual form. Yet the physicians had treated this man conscientiously, for the psychiatrist himself observed one of the attacks, and had he not known the patient's history he would have referred him to an internist or to a surgeon. However, he had found out that during his childhood the patient's mother had been shot and seriously wounded in his presence. Fundamentally a good Catholic, he had developed guilt feelings which refer-

red to his early youth, their basis being that he had caused his mother a great deal of trouble and had not defended her when she was attacked. During three years of illness he had preferred playing games outside to staying with her and once when she asked him for a glass of water, he just laughed and ran outside. After recognizing these things and the part they played in his attacks, he was cured within a year.

Conversion Phenomena

The somatic symptoms—we mentioned only a few of them—that mark the anxiety neurosis are conversion phenomena, i. e., the emotions are converted into physical symptoms; the basic characteristic is anxiety. Anxiety is a form of fear that emanates from within. A normal fear is inspired by some dangerous object or situation, and the individual who experiences such fear is perfectly conscious of the reason for his fear. In neurotic anxiety, the patient worries about an anticipated evil, without precisely knowing the nature of the evil nor the real cause of his fright. He may project his anxieties to certain events in the past or future, that are really unimportant. He may go out of his way to find motives for his fear (rationalization), but these motives are insignificant. A proof that the motives which the worrier brings up are not the real motives, is that once the so-called cause of worry is removed, another worry is promptly placed in its stead. The real source of the worry is something within the individual of which he is unconscious, but which makes him tense, restless, ill at ease, and apprehensive.

A Typical Case

Mrs. X's case illustrates the genesis and development of an anxiety attack. It is a typical case of an anxiety attack where the precipitating factor is but the approximate and superficial cause; in reality, the whole life history, from early childhood on, formed the causative factors. She came for treatment because she had experienced a "heart attack" six months before, shortly after the sudden death of a friend. At this time Mrs. X. became frightened at the possibility of dying without repenting. She developed chills, and was taken to the hospital where ECG and X-ray examinations were given, but all had negative results. Since that time, she had an "attack" about every two months, usually at night but sometimes at the movies.

She described her home life as a "successful" one. Her husband considered her both a wonderful mother and a splendid woman. However, she felt miserable much of the time. Her husband was faithful, but she carried on extramarital affairs. She admitted, "I am dissatisfied with my present condition. I am cruel, for I con-

sciously hurt people." She had been born in a big apartment house in the city, but lived part time at her parents' summer home near the ocean. Her parents were always on the go so that the pattern of family life changed rapidly. She remembered endless "boring" walks with her brother and nurse. One day when she was three or four years old she pulled over a heavy chewing gum machine, which fell on her leg and caused a fracture. With nostalgia she remembered the Sunday afternoons when her father was at home and the family all sang together with her mother playing the piano.

She was continuously in conflict with her brother, both vying for the mother's attention. She remembered with disgust how she had to take an afternoon nap whereas he was excused because he was almost two years older. Her brother, "a perfect boy," did everything better than she. While her brother enjoyed his food, she would look at the "revolting oatmeal, and the nasty little soft-boiled egg," and feel unable to swallow. All this she resented bitterly. She could remember only the foods she disliked—and these were legion.

When she was five years old, her father became seriously sick and the children thought he had the smallpox; but they found out later that he died of chronic alcoholism. After her father's death her mother had many affairs; one with a doctor they knew had a wife and three children, but their mother explained that she was an unsuitable wife and made the doctor unhappy. She said she would like to marry him, but his wife refused to release him. The patient remembered how her mother, smiling and singing, would phone the doctor and complain of unendurable pain, forcing him to visit her at once. The children realized that this was just a subterfuge to justify the doctor's visit but resented the disagreeable remarks made by relatives concerning their mother and this doctor.

"Stinky Old Mother"

The patient and her brother hated their mother, called her "stinky old Mother who types all day." The patient believed that at present she loved her mother and harbored no hostility toward her. Of her father, owing to his illness and early death, she had but little more than a shadowy recollection of a figure in the background of her childhood. She thought of her father with a very kindly feeling.

When away at school she enjoyed kissing and embracing the young man of the moment. Perhaps the latest boy friend was to be the Prince Charming of her dreams. But the continuous petting the boys seemed to

desire bored her and she submitted only because she desired to be liked and wanted. As she began to have lovers, she found one who had the fervor which somewhat satisfied her emotionally. In her day-dreams she imagined she was being kissed, and in her ecstasy she would have been glad to die.

She had at one time achieved satisfactory sex relations with her husband but when restless she occasionally took another lover who was agreeable to her for a time. As the years of her marriage went on, and her husband's demands became more insistent and frequent, she indulged in her old sex fantasies during intercourse with him. This difference between dream and reality worried her to distraction, and she began to avoid intercourse with him whenever possible. Her whole sex life became a frustration.

In her relationship with her children, she suffered another type of guilt. She failed in her expectations of herself as a mother, because she lacked the strength of feeling for her son that she felt she should have. When her first daughter, a tiny premature infant, was born, she loved her to the exclusion of all other interests and emotions. However, about the time of her third child, she discovered that her first born, the son, was lame, and so she lived in a state of almost constant tension and anxiety about his condition.

The people in the community were warmly friendly toward her and she became active in community and churchwork. With improvement in her husband's financial position life became easier for her. At times deeply religious, she also had periods of worry over her disbelief. She had strong leanings toward the Catholic Church; she listened avidly to Bishop Sheen's sermons, read his books, and envied her Catholic friends. Catholicism seemed to her so real, so safe and comfortable, so definitely delineated. It annoyed her that some of her Catholic acquaintances found Catholicism a torment or a burden; they did not know how lucky they were. Yet, she remained in her own church, partly through dislike of change but more because she felt that in the end, not having been born to Catholicism, she would not be able to accept the more controversial tenets of the Catholic faith. In her childhood she had sometimes slipped into the maid's room to see the pictures and statues depicting bleeding hearts and highly colored religious figures. Today in her "snobbish little soul," as she describes it, there remains a disturbing conviction that Catholicism is only for servants.

She felt she had a comfortable life until these attacks began. During the course of treatment, she managed to recall almost the whole history of her life, her guilt feelings about her

moral life, and about her inadequacy as a mother and a wife. When her woman friend died suddenly, she began to worry about the possibility of dying without repentance. She then sought psycho-therapy in an effort to relieve these anxiety attacks. The treatment, although relieving her symptoms, increased her uneasiness and unrest because of a new and g r o w i n g conscientiousness about her duties as a mother and wife.

She Needs Religion

In brief, this child of a wealthy family, had been brought up by nurses and in boarding schools, always lacking the love and affection of a mother and father in a home atmosphere. In early life, she deeply resented both her brother and the regime to which she was subjected. When she was about eight, her father died, leaving behind no very vivid or fond memories of himself. As a child, she witnessed the promiscuous behavior of her mother and her attempts to alienate a married doctor from his family. As a young woman, she herself permitted sexual liberties in the hope of being popular. The patient never truly loved her husband, nor was she able to give love to her children. At present, she is searching inadequately for satisfactory goals in life, and during treatment she expressed guilt feelings not only because of her own life, but also her mother's life. She seems to have a genuine desire to become a Catholic, but flimsy excuses prevent her. She entertains the illusion of being a faithful wife, but still carries on extra-marital relations.

Before her anxiety attacks, as is clear from her own statements, she repressed all moral considerations and compunctions; her comfortable existence before was that of "peace" at the price of complete capitulation and surrender to egotism. But this apparent peace was always being disturbed by guilt breaking forth from the unconscious, like an internal abscess working its way to the external surface, this guilt feeling finally manifesting itself in her anxiety attacks.

In treatment of anxiety states their cause must first be determined. Cure lies in discovering and removing the real source of the anxiety, for removing the supposed cause would be futile; a new one would be invented.

Perhaps we may be permitted to say that those who taunt the Irish with inability to get any nearer to our own times than Oliver Cromwell, might remember that the English memory seems to have been arrested at the still earlier date of Mary Tudor.—The London *Universe.*

The Priest and His Community

We must be good neighbors — *Rt. Rev. John O'Grady*

THE trend toward self-organization and self-help on a neighborhood basis gives new importance to the position of the priest in his neighborhood. As the priest works in his neighborhood, he is really a leader among leaders. However, he places himself in the position of a learner. From his participation in neighborhood discussions he builds up a body of experience in regard to the neighborhood and its problems. He acquires a better understanding of its housing problems, its law enforcement problems, its recreational problems. As he gets to know the leaders, including those representing other religious groups, he comes to have a better understanding of their point of view and they of his. He finds that he has many problems in common with them, many more than he had ever realized. He has more and more opportunities of influencing others, of interpreting his point of view and of influencing them by his example.

One of the first lessons that the priest active in neighborhood organization learns, is that in dealing with the neighborhood he can not go it alone. This is true even in places in which a large part of the people belong to the Catholic church. Effective neighborhood organization calls for the participation of all the groups in the community, of different religious groups and of all the civic groups. In joining with others in meeting the common problems of the neighborhood, the Catholic group does not have to sacrifice any of its fundamental principles; it studies cooperatively with others the problems they have in common. Instead of interfering with the life of the Catholic parish, it has been the general experience that neighborhood organization helps to build up better leadership within the parish. It gives the parishioners a broader view of the problems and opportunity of sharing their thinking with the other people in the neighborhood. It enables them to do things for parishioners that they could not have accomplished in any other way.

The priest knows very well that the Catholic family life in a neighborhood will be influenced by the characteristics of the neighborhood as a whole. It is very difficult to achieve the ideals of Catholic life in an area in which housing standards have deteriorated, in which standards of health and sanitation are poor, in which there is overcrowding, in which there is inadequate law enforcement, and

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where juvenile delinquency is widespread. In such a neighborhood, family life is exposed to severe strains.

In order that Catholics may make their fair contribution towards the conservation of the neighborhood, the development of conditions under which wholesome family life is possible, they will find it necessary to join with all other groups. We are just beginning to appreciate the value of this type of neighborhood organization in the American community. There are a few examples of it here and there. These experiences are teaching our priests new lessons that in time should spread throughout the entire country. We have some information about such experiences which we will be glad to make available to priests who are interested.

Isolationist Spirit

One who travels around this country and has an opportunity to study various neighborhoods cannot fail to be impressed by the isolationist spirit that has characterized our Catholic groups in the United States. In fact in some places our priests are still hardly on speaking terms with the leaders of other religious denominations. How many times we have heard Protestant pastors complain about the difficulty of establishing friendly relations with our Catholic clergy!

It is not easy for us to understand this lack of a missionary spirit among our priests. After all, priests who have the real missionary spirit want to be on good terms with everyone. They seek every opportunity to acquaint themselves with other groups. They expose themselves to all types of groups. Our priests want to be accepted by all groups. They want to make themselves available to all groups. This is the only way that they can find their way into the hearts of people. How can they bring a message to others if they do not accept others as friends and if others do not accept them as friends? People today are not won by argument or debates but rather by kindness, understanding, and by example. This is an essential part of the training of the good missionary. His ability to win the friendship of people provides him with an opportunity of explaining his principles and his doctrines to them.

Good Neighbor

The priest in his neighborhood—this is a new phase of the pastoral ministry in which comparatively little information or literature is available although it is very much needed. In the course of preparing this article there has come to my desk a pamphlet entitled "The Pastor and the Conservation of his Parish." * It is the report of

*Published by the National Conference of Catholic Charities, 1346 Connecticut Avenue, N. W., Washington 6, D. C. Price 10 cents.

a discussion group for priests held in connection with the National Conference of Catholic Charities in Detroit on September 4, 1951. It explains some of the phases of neighborhood organization that should be of interest to pastors throughout the country. One may gather from the reading of this pamphlet, that it is difficult to have any type of effective organization today unless it has its roots in the neighborhood. This is becoming evident in all city planning. One of the gravest defects of our grandiose city planning today is the failure to think in terms of neighborhood organization.

This is the reason why so many neighborhoods do not want to go along with overall plans for city housing, and for other new urban developments. The experts often do not promote organization of neighbors to do their own planning. Neighborhood planning is our great hope for the maintenance of neighborhoods in which sound family life will be possible, for the preservation of our neighborhoods, for keeping homes in good repair, for preventing the spread of blight, for the prevention and control of conditions that make for ill health, for delinquency and for the breakdown of family life.

Christ, Model of Priest—Priest, Model of People

The priest called to cooperate in saving men, strives by Christian psychology and experience to understand them, their temperament, their chief passion and its hold on them; and is the while and chiefly an ardent petitioner for God's free, efficacious graces; and an awed spectator of its unfathomable mysteries.

The priest's power or authority is not personal magnetism or traditions of priestcraft.

We must see to it that our manner of life or of temper does not lower our prestige and power over men, so that they overlook our supernatural character and think of us as of other men.

Without the accent of faith it is impossible to lay hold on souls. Conviction produces conviction—heart speaks to heart. The run of men do not reason out their religion. They accept it from those who come from Christ. They live by the conviction of priests. Priests must have faith sufficient to uphold a whole parish. The priests must not touch a great truth in a commonplace tone, or fall to a layman's range of feeling.

Our Lord is the Model of the priest—the priest is the model of the people.—F. P. H.

The Vow of Poverty

Albert J. Riesner, C.SS.R., J.C.D.

What constitutes grave matter?

IN the March issue of THE PRIEST under "Code and Cult" Doctor Marbach answers a question as to what constitutes grave matter in the violation of the vow of poverty. He gratuitously states that eighty dollars today appears to be the norm.

This statement, if left unchallenged, will do unending harm to the spirit of poverty which is one of the foundations of the religious life, and the glory of all religious institutes. It will give the readers a false impression of the religious life, and will lessen the respect which all are to have for the religious state, according to Canon 487. Moreover, this statement shows a lack of consideration of the principles involved in determining grave matter in the violation of poverty.

As a religious I come to the defense of the religious life in America, and as one who has made a study of the subject I proffer my opinion, garnered from the authors and from intrinsic reasoning, as to the manner of computing grave matter in the violation of poverty in individual cases.

Whenever a religious independently disposes of or uses temporal goods estimable at a price he violates the vow of poverty, which violation is a sin against the virtue of religion. If a religious disposes of or uses the goods of a willing party, or a religious with simple vows disposes of or uses goods over which he retains radical dominion, there is no further sin. But if any religious disposes of or uses independently the goods of an unwilling party or of the religious community, the act besides being a violation of religion is also a violation of justice. To put it simply, it is stealing. Each sin, irreligion and injustice, has its own method of computing gravity of matter.

The Sin Against Justice

The sin of injustice of a religious is governed by the same principles that are used for any theft. First, one must consider the nature of the act performed, whether it is complete appropriation, borrowing, lending, exchanging, etc. Certainly a much greater amount is required in the lesser acts than in complete appropriation.

Secondly, one must consider the financial status of the physical or moral person over whose goods the right of proprietorship was exercised. If

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that person is a physical person, the norms of Moral Theology for computing thefts are to be used. If the goods of the religious community are involved, one must consider whether they were the goods of the institute in general, the goods of a province, or the goods of a house, and then judge the financial status of the moral person involved. According to Canon 1499 § 3 the goods belong to the moral person who acquired them. Because an institute in general may be blessed with a hundredfold of this world's goods, it does not hold that each house is also so blessed. Thus, it will take a much larger sum to constitute a grave sin against justice when the goods of a "well-off" house are involved, than when the goods of a struggling foundation are concerned.

Degree of Unwillingness

Thirdly, in ordinary thefts, after considering the financial status of the person who was robbed, his unwillingness must be determined. In regard to the thefts of children from their parents, the authors admit that twice the sum is required, as when externs of that class are involved. In regard to the sin of injustice of religious when the goods of the community are appropriated, the following authors admit only a 50% increase over the usual sum: Vermeersch, *Theologia Moralis,* II, n. 642; Davis, *Moral Theology,* IV, p. 364; Jone, *Moral Theology,* n. 327; and Mahoney, *Clergy Review,* 1946, p. 430. The following authors require some increase over the sum for thefts of externs: Iorio, *Theologia Moralis,* II, n. 1103; Ubach, *Compendium Theologiae Moralis,* I, n. 1298; Wouters, *Manuale Theologiae Moralis,* I, n. 1028; and Aertnys-Damen, *Theologia Moralis,* I, n. 1207. St. Alphonsus (*Theologia Moralis,* Lib. IV, n. 24) says that the opinion is more probable that religious cannot be judged by the norm of children, because children are the owners *in spe* of the goods of their parents, whereas religious will never succeed to the goods of the community; and secondly, parents are unwilling only because of the temporal harm that will come to their children, whereas religious superiors must be unwilling because of the spiritual harm that will come to their subects, and because they are obliged to preserve poverty which is one of the foundations of the religious life. Moreover, superiors are not the owners but the administrators of the goods of the moral person over which they preside. They cannot dispose of these goods except according to the constitutions. Superiors must be unwilling that their subjects dispose of or use these goods independently.

The vow of poverty, as it exists in the religious state, is a public promise by which the re-

ligious renounces at least the useful dominion of his own goods and the independent disposition and use of all temporal goods. The essence of the vow consists in the renunciation of one's ability to exercise proprietorship in any way over temporal goods independently of one's superior. The vow is violated by the exercise of independent proprietorship.

Genicot (*Institutiones Theologiae Moralis,* II, 98) following Palmieri (IV, n. 88) says that the norm for computing the grave sum against poverty is the absolute sum. Vermeersch (*Theologia Moralis,* II, n. 130) says that this opinion may be followed only in institutes whose approved authors hold it. The common opinion is that the grave sum for poverty (sin of irreligion) is *based on* the norm for theft. But this does not mean that the sin against the vow will vary according to the financial status of the house whose goods are appropriated. It does mean that if the religious professes the poverty of the poor class his violation is computed by the sum put down at the time for theft from the poor class; if he professes the poverty of the middle class his violation is computed according to the sum for that class. In the act of religious profession the religious binds himself to observe poverty according to the constitutions of the institute which he is entering. Implicitly he says: "I so bind myself, that, if I exercise independent proprietorship over such an amount of temporal goods as would constitute a grave sin if my act were considered as a theft from the poor (or middle) class, I shall be guilty of a grave violation of the vow of poverty."

When determining the gravity of the sin against religion it makes no difference if the religious acts in regard to his own patrimonial goods or the goods of the community, or of a third party. In poverty there is question, not of damage done to another, but of the exercise of renounced proprietorship. The act is to be judged by the amount of proprietorship that was renounced. Thus the Sons of the Poor Man of Assisi who profess to live according to the poorer class will require a lesser amount to constitute a mortal sin, than religious who profess to live according to the middle class.

Also in computing the gravity of the sin against the vow, the nature of the act performed must be considered as in theft; and a lesser amount will be demanded when there is question of full appropriation than for borrowing, etc., or when a thing is used temporarily, even if it has great value.

Conclusions

1. In answering the question as to the grave sum for a violation of poverty, one must distinguish between the sin

against religion and the sin against justice, if it is present, and it will be if goods of the community are involved.

2. No definite sum can be put down for the sin against justice, since this will vary according to the nature of the act performed and the financial status of the physical or moral persons whose goods are involved.

3. No universal sum can be put down for all religious for the sin against the vow, since this will vary according to the nature of the act performed and the degree of poverty professed in each institute.

4. If a religious professes the poverty of the poor class the norm is the sum for theft from the poor; if he professes the middle class the norm is the sum for that class. If nothing is stated in the constitutions as to which class the religious profess, it is presumed that they profess the middle class and the violation is judged by that norm. Who is there who would say that eighty dollars is the sum for theft from the poor or middle class?

How to Meditate

For meditation one should choose as subject matter something that appeals to him; and then, when he comes upon a thought which actually arouses his affections, he should pause, leave off meditating, and devote his attention to making "acts," or to praying, or to making resolutions.

First, I say making "acts": that is, of humility, gratitude, faith, hope, and above all, repeated acts of sorrow for sin, love of God, with the total offering of himself to God, and total resignation to His holy will, striving to repeat especially the act to which the soul finds itself most inclined.

Secondly, praying: because everything good that we can hope for depends on our praying.

Thirdly, "making resolutions": that the meditation may not remain fruitless, and that so the soul may put into practice the light it has received in meditation. Hence, as St. Francis de Sales says, no meditation should close without some particular resolution, such as to avoid some more or less frequent defect, or to practice some virtue in which one is weak.—**St. Alphonsus.**

When you talk, you are only repeating what you already know. If you listen you will surely learn something.—**Assisi.**

The Secular Institutes (II)

Cuthbert Gumbinger, O.F.M.Cap.

A new religious movement

SINCE the basic law for Secular Institutes was promulgated by the present Pope on Feb. 2, 1947 ("Provida Mater Ecclesia"), the Holy Father himself has issued a Motu Proprio ("Primo feliciter," March 12, 1948) and the Sacred Congregation for Religious has issued a Decree ("Cum Sanctissimus," March 19, 1948) and various answers regarding the regimen of Secular Institutes. All these documents and similar ones to come are forming a complete code of laws for these Institutes. The Holy Father calls this movement of the Secular Institutes "immense" and "dynamic"; and in the "Provida Mater Ecclesia" he speaks of a "vast army of souls in the world" who are members of Secular Institutes.

The ferment working in this great army is truly dynamic. We must realize that before such an Institute asks for approbation from Mother Church it has traveled a long way, made many experiments, and only then did it come to fuller development under the impulse of the Holy Spirit. Of the 130 Institutes that have asked Rome for approbation, it is noteworthy that no less than 33 asked for it in 1949. Not all who asked have received the approval; some may never obtain it, but it shows at least the great growth of these Secular Institutes within the Church to meet the need of our day for a wider apostolate of consecrated souls in the world among all classes of people.

We can rejoice and thank God that despite the miseries of the present hour, He has raised up among us such generous souls and in such great numbers. Their spirit is the manifestation of the action of the Holy Spirit and of Christ in their souls. From Them do these souls receive the special graces needed for their difficult and beautiful vocation. We see before us a new world of "religious" willing to live in obedience, poverty and perfect chastity, not in monasteries or convents (except in some cases), and without a distinctive garb, but merely living their normal lives as professional persons, or workers in factory, office, or business, and even in the sanctuary of their own homes.

In general, common life is not obligatory for these Secular Institutes, even if some members of such Institutes live in common at times. Some Institutes demand even that most of their

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members generally lead the common life. This fact, however, does not make such Institutes Religious Congregations. Pope Pius XII in his Motu Proprio "Primo feliciter" of March 12, 1948, defines more exactly the nature of these Institutes. He writes:

> In this elevation of Societies of the faithful to the higher form of Secular Institutes, and in perfecting the general or individual rules of all Institutes, one must ever keep in mind, what is the proper and peculiar character of Secular Institutes, namely that they are secular, in which characteristic their whole reason for existence consists, and must shine forth in all things. Nothing must be detracted from the full profession of Christian perfection, solidly founded on the evangelical counsels, and truly religious as to substance; and hence such profession must be accommodated to the secular life in all things which are licit and which agree with the duties and work of Christian Profession.

The Institutes therefore are truly secular. As the Pope says they are *of the world* and must exercise their apostolate and seek Christian perfection *in the world* ("Primo feliciter"). Contemplating this we see the heroism demanded of souls dedicated to God in Secular Institutes. Called to high Christian perfection and bound to it by the profession of the evangelical counsels, these souls need spiritual guidance of a special kind. They have negative and positive problems. To protect themselves in the midst of the world, they insist on interior recollection, spiritual reading, meditation, prayer (both oral and mental), frequent and regular reception of the Sacraments, and exact obedience to Superiors and spiritual directors. The rules of the Secular Institutes also teach the members to be detached from all that could flatter the senses, which are the doors and windows of the soul. This detachment demands vigilance and perpetual abnegation in a thousand different ways. The heart and the mind of the dedicated person must be freed to serve God, to work for the apostolate, and to love God and souls for the sake of heaven, and not for any earthly reason. Moreover, the members must practice positive penance in various ways to subdue the body and its passions to the dictates of reason and to the gentle influence of the Holy Spirit in grace.

Spiritual Direction Is Necessary

But all this is no easy matter. Hence the superiors and the Church insist on spiritual direction; and priests are being advised in various ways to prepare themselves to help this vast army of consecrated souls

living in the world. Their problems are many and varied, but their thirst for perfection increases as the fire of divine love and the zeal of the apostolate urge them to higher virtue and greater sacrifice. Saint Augustine in a magnificent passage writes: "In this life, there is no virtue except to love what is to be loved; to choose that is prudence; not to be deterred from it by any obstacles, is fortitude; not to be turned away from it by any passion, is temperance, nor by any pride, is justice" (Epist. 55, cap. IV).

The negative problems of these consecrated souls find their solution not merely in prayer and detachment, but also in that spiritual autonomy to which they must be trained by their directors, by the experiences of life, and by the needs of their vocation. This autonomy does not mean independence, but a certain facility in acting prudently in the spiritual life, by following the inspirations of grace and the teachings of the Church. It is by obedience to God, to superiors, directors, and to the needs of one's vocation, that souls are sanctified and reach the liberty of the sons of God (Rom. 8, 21; Gal. 4, 31). It is obedience which raises up the life of consecrated souls to that noble plane where even the most ordinary actions receive the merit of obedience. St. Thomas Aquinas teaches us that obedience is the most perfect of the moral virtues after that of religion, for obedience detaches us from our own will, which is the principal obstacle to union with God (Sum. Theol., 11a 11ae q. 104, a. 3).

St. Augustine writes: "In a rational creature, obedience is, as it were, the guardian and mother of all virtues" (De Civ. Dei, 1, XIV, c. 12). Thus trained in obedience the members of Secular Institutes can know how to subject passions to reason, and reason to grace through the infused virtues. These latter are to be ruled by the gifts of the Holy Spirit. As with all souls striving for perfection, the more the members of Secular Institutes learn how to allow the Holy Spirit to guide them through His gifts, the more progress will they make on the path of perfection.

Their Spiritual Commitments

The solution of the positive problems of these souls comes partly from following the laws of the Church, and partly from their own spiritual training and experiences as stated above. These positive problems regard mainly the observance of the vows or promises. Vows are regulated for these people as for all others, and the matter is determined still more by the rules of the respective Institute. But how far do the promises bind? The answer must be sought in a Decree of the Sacred Congregation for Religious, May 19, 1949, and also in the

interpretation of the constitutions of the various Institutes. The individual will also be helped through that interior wealth which he gradually accumulates in his soul, through prayer, study, guidance, experience and the light and grace of the Holy Spirit. The very fact of a vocation to a consecrated life gives the soul a dowry of inner riches, but this must be invested, so to speak, for God in the total consecration of the soul to Him and to the apostolate. This inner wealth must be developed and perfected through contact with God in the depth of the soul under prudent spiritual direction.

Since the apostolate of the Secular Institutes is *for the world* and *in the world,* the members of such Institutes seek to spread the sweet odor of Christ gently and prudently in every place (11 Cor. 2, 15). Hence most Secular Institutes profess what they call "collective humility." Generally they do not wish to be known as a society. Most of them publish nothing under the name of the Institute; they exercise no group activity in public; they forbid their members, as a rule, to speak to others of the Institute, its rules, houses, members and work. Thus it is difficult to know just how many members are in a given Institute, or who belongs to one. Even where the members live a community life, they still manage to work in a hidden way, and wear no special habit. Thus when they go about in the world, they are lost in the crowd. On this account these persons can have great influence in their own sphere. Permeated with zeal and sound doctrine a man or woman can help to put Christ in public life, in business, professional and social circles, where perhaps the consecrated person holds a high office or influential position.

Their Various Apostolates

In a recent article we saw the work of the Missionary Sisters of Christ's Kingship (Italy). Various Institutes for women are dedicated to teaching Catechism and bringing Christ and the practice of religion into poor and neglected families. Thus in Italy we have the Institute of Catechists of the Sacred Heart and the Institute of the Queen of the Apostles to mention but two of many in that country.

Another type of Institute is the Sacerdotal Society of the Holy Cross and the Work of God, founded in Spain, Oct. 2, 1928, by the Most Rev. Msgr. Jose Maria Don Escriva De Balaguer, its actual President General. This is a well-formed and flourishing Secular Institute for priests and professional men. It has excellent rules and constitutions, and various kinds of members. Those in the strict sense, whether clerical or lay, belong to the Sacerdotal

Society of the Holy Cross; numerary and supernumerary members belong to the Work of God (Opus Dei) which is helped by other persons as well, some of whom are women. Today the whole Institute numbers about 4,000 members. As a rule they lead the common life, but, generally, they do their work among the people. Their objective is to reach the intellectuals through their doctrine, through some profession they exercise, or by means of some public office they hold in civil society. Among the lay members of this Institute we find the most varied professions represented. These men lead a hidden life and seek to bring Christ and His principles into the world of their profession. "Collective humility" is this Institute's forte; but the members of a certain profession may band themselves together publicly for the apostolate among their own kind. The name of the Institute, however, is not used!

For five years a member is admitted as an Oblate and this act contains the implicit vows of poverty, chastity, and obedience. The Institute has no churches of its own; the priests may not receive Mass stipends, nor Mass foundations, nor any remuneration for priestly work, except food and lodging, during the time of their ministry. The lay section is considered a step to the priestly ranks, though many remain laymen. After the years of oblation, a member is accepted to fidelity for life, with perpetual implicit private vows as above. The main work of the priests is to give spiritual direction and formation to the other members, but work for the faithful in general is also done in the spirit of the apostolate. The priests may also accept ecclesiastical offices. The lay members may be elected to civil offices, or they may teach in universities, or continue to be doctors, lawyers, or carry on other professions—trying at all times to spread the Christian spirit by the worthy fulfillment of their office or work, and by emulating others in the exercise of virtue, and stimulating others by good example, friendship and conversation.

In regard to holy poverty, the members may retain the ownership of their property and money, but they must yield the use and usufruct of all they have to whomsoever they please. Thus they are entirely dependent on the Institute for their living. They dress according to the class to which they belong in civil society. The priests wear a plain black cassock without any distinctive sign. Like most of these Institutes, this one is known for its great zeal, its spirit of fraternity, holy joy, courage, order, optimism, simplicity, sincerity, as well as for penance and prayer. The Institute serves as a model for others being formed. It has a good name in

Spanish lands; and its humility causes the faithful to "suspect" that almost any man or youth who is serious, devout and unmarried, may be a member of this Institute. This shows the good repute of the Institute and how hidden its members remain to be the leaven of society.

The Institute Of The Christian City

Some fourteen years ago the Rev. Don Giovanni Rossi of Milan founded the Institute of the Christian City (Civitas Christiana) in Assisi. Mostly young people belong to it at present. Their objective is to christianize their fellowmen. This they try to realize by studying Christ and speaking of Him to all and sundry. They meditate Christ's life and mysteries, discuss these matters among themselves in study circles, and are guided by zealous priests. The members give lectures, show films and slides on the Life and Passion of Christ, and on works of art regarding Christ and all pertaining to Him. This they do in halls, great and small, or even outdoors to whatever groups of persons they assemble. Much good is done in this way. At Assisi, their center, they have a library of pictures, films, and books on Christ. The members radiate into various cities and towns, bringing the gentle story of Christ and spreading His influence. How fitting that this movement began in Assisi, where centuries ago, the Poverello Francis, fell in love with Christ, the God-Man, and the fire of this love has enkindled all the earth!

Another Institute is the Society of St. Paul, founded in Milan, Nov. 17, 1920, by Cardinal Ferrari and the Rev. Don Giovanni Rossi (same as above) for the social apostolate and the Christian education of the masses. It received a Roman Decree of Praise June 30, 1950. Several thousands of men and women belong to this Society. They are known in Italy as "Paolini" and do fine work.

Pro Verbo Incarnato

A work that has great possibilities is the Movement Pro Verbo Incarnato. Founded in Rome, Oct. 11, 1951, it is still small and hidden, being promoted through personal contact among priests. This movement is in response to the Encyclical of Pope Pius XII *Sempiternus Rex* (Sept. 8, 1951) on the occasion of the Fifteenth Centenary of the Council of Chalcedon. The Pope asks that what he has written be diffused as much as possible. He insists on deeper study of the Incarnate Word and shows that the glory of this Mystery and the Primacy of the Roman Pontiff shine forth resplendent in the Christological controversies of early Christian times. This is especially true in the Councils of Nice, Ephesus and Chalcedon.

Members interested in this movement study the modern encyclicals on Christ and His Immaculate Mother, as well as the Christological and Marian doctrine of various doctors and schools. Zealous priests in this way can found study clubs among the faithful for the deeper study of Christ and His Virgin Mother. Through this study priests can apply better the Christocentric life to their own souls and those of others. There is hope that some priests may take up these ideas to form a Pious Association which may, later on, mature into a Secular Institute for them under the auspices of some Bishop. The movement is spread through friendship, spiritual direction, and letters. Such priests, entirely permeated with zeal for spreading the knowledge and love of the Incarnate Word in sermons, study clubs, writing, and conversation, can do great good. They are a powerful leaven for the deeper christianization of the people, by arousing them to make Christ their King in every department of life.

What wonderful helps and protection secular priests have in Secular Institutes! By belonging to one of these Institutes the priest can best appreciate the glory of the consecrated life which he tries to teach to the laymen. The Society of the Sacred Heart in France was founded in 1791 and restored in 1918. It is for secular priests, who remain in their parishes and regular occupations. It numbers several thousand members and has an excellent influence on clergy and people. On Dec. 10, 1951, it received a Decree of Praise from the Sacred Congregation for Religious. The Rt. Rev. Msgr. L. Igonin is the Superior General residing at the Motherhouse, 202 Avenue du Maine, Paris, France.

A Vast Field

These few examples show the vast field of work there is for Secular Institutes. Mother Church wishes them to spread and develop, for they may well be the answer to the many problems of today's world. The greater the number of consecrated persons *in the world* and *of the world* in all classes of society, the greater hope we can have of overcoming the world, with its avarice, vice, corruption and Communism—which is the sum-total of all heresies. It is true that even one who does not profess the evangelical counsels can be an apostle, even as a layman, and can do great good. Indeed! But the faithful must appreciate the moral value of a life totally consecrated to God and the apostolate. The individual and the whole Church profit by such a consecration.

We must hold high God's first rights over us and show the world the splendors of the virginal life and of one totally

dedicated to the apostolate in following Christ by the observance of His counsels of poverty, chastity, and obedience. The consecrated soul hungers and thirsts for holiness and knows that it is not enough to find the kingdom of God occasionally but one must do so constantly. The rule of Christ over the consecrated soul, as well as over the souls of others, must become the main theme of that soul. Day and night such a person is consumed with the burning desire that Christ reign in it and in all other souls. Such consecrated souls have not a conditional interest in God and souls, but a constant and all-embracing passion to give themselves completely to God and to gain others for Him and the love and service of Christ. It is souls of that mettle that we must train to the risen life in Christ, to the pentecostal life in His Holy Spirit. Only such souls can be "an efficacious ferment" that will leaven every rank and class of society. The Holy Father and the entire Church expect great things of them.

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Lead, Kindly Light

We who have merely to flick the switch at our bedside to dispel the darkness of night tend to forget how fearful were the Britons, the Romans, and barbarians of darkness.

When Jesus said "I am the light of the world," He spoke a reassuring language to those who had to grope for flints in the night to strike a feeble flicker of light and for whom the sun was god.

Whatever our cleverness in the material sphere, no invention of man will ever dispel the darkness which surrounds the years of our lives yet to come.—*Brother Dennis Robert, F.S.C.*

Code and Cult

Joseph F. Marbach, J.C.D.

Questions may be addressed to the editors

IN a certain diocese there is an excommunication ipso facto for a priest who goes to the theater or the racetrack. Does this apply only to the priests of that diocese or does it apply also to the visiting priests?

This is a most difficult question. Canon 14.1,2 declares that travelers are not bound "legibus territorii in quo versantur, iis exceptis quae ordini publico consulunt, vel actuum solemnia determinant."

The answer then depends on whether the bishop made the law to ensure "public order" in his diocese. Usually penal laws are considered as enacted to ensure "public order" and thus this writer would answer the question by holding that such a law does bind the visitors. Cf. Cicognani, *Canon Law* (Dolphin Press, 1935), pp. 580, 581. Beste, in his *Introductio in Codicem* (Collegeville, 1944, p. 72) wisely states that if the law is doubtful, the visitors are not bound and that the bishops should dispel the doubts by making their decrees very clear as to whether they intend to bind visitors.

To obtain the Plenary Indulgence for reciting the breviary before the Blessed Sacrament, do I have to recite the entire day's breviary, or only parts of it, before the Blessed Sacrament?

The entire breviary (even though divided of course at different times during the day) must be said before the Blessed Sacrament to fulfill the requirement. Pope Pius XI, through the Sacred Penitentiary, on October 17, 1930, decreed that a Plenary Indulgence may be gained, under the usual conditions, by "clerici in sacris constituti, qui integrum divinum Officium, quamvis in partes distributum, coram Ssmo Sacramento sive publicae adorationi exposito, sive in tabernaculo adservato, recitaverint . . ."—*Acta Apostolicae Sedis*, XXII (1930), 493.

Occasionally, after the Communion of the people during the Mass, I am about to purify the Communion plate into the chalice when I have doubts about the nature of some of the little particles. May I put these "doubtful" particles in the finger-bowl?

Yes, in a doubt, you are justified in *not* putting the particles in the chalice. O'Connell, in his *The Celebration of Mass* (Bruce, 1940), II, 153, cites Vermeersch when he states: "For hygienic reasons, only particles which are *evidently* sacred need be purified into the chalice; all others may be purified into the

purifying bowl, to be afterwards thrown into the sacrarium. After the Communion of patients in a hospital where contagious diseases are rife, even sacred particles may be purified into the purifying bowl (or into a special bowl) to avoid contagion."

Needless to say, the Communion plate should be washed frequently and kept inside a cover to remove any irreverent mingling of dust, etc., with particles of the Hosts.

Would you kindly give some information about the "Confraternity of the Blessed Sacrament"?

The Confraternity of the Most Blessed Sacrament was founded in Rome in 1538 by Father Thomas Stella, O.P. The first approved Confraternity was the one in the Dominican Church of Santa Maria sopra Minerva in Rome. Since that time the Confraternities of the Most Blessed Sacrament, when officially established by the bishop of a diocese, are affiliated with this Confraternity in Rome and draw their indulgences through it.

However, apart from these facts, the Confraternity is not to be considered a Confraternity of the Order of Preachers as the Popes themselves, through the bishops, establish and govern these Confraternities in the parishes. Canon 711.2 orders that the bishops should see to it that this Confraternity of the Most Blessed Sacrament is established in each parish. The Confraternity is an association of those parishioners who profess a special devotion to the Blessed Sacrament and who unite to try, by whatever means they find practical in their parish, to increase this devotion among the faithful, e.g., to encourage frequent Communion.

The pastor should ask the bishop to establish this Confraternity in his parish. The bishop should issue a special decree; no particular formula is prescribed, but Father Lydon in his very practical *Ready Answers in Canon Law* (Benziger Bros., 1937, pp. 52, 53) suggests a model decree the bishop could use, not only for the parishes in charge of the diocesan priests, but also for the religious, including the Dominicans.

As to details about the Director, Membership, the Suggested Formulary for Solemn Reception, the badges, you might care to write to Dominican Confraternities Headquarters, 1909 South Ashland Ave., Chicago, for their booklet printed in 1943, part of which is devoted to this particular Confraternity.

The Code Commission on March 6, 1927, declared that the bishops fulfill the law of Canon 711.2 if, because of circumstances, they establish a pious union or sodality of the Blessed Sacrament instead of a Confra-

ternity in the strict sense—but only Confraternities become affiliated with the central Confraternity in Rome — Bouscaren, *Digest,* I, 334.

Is it true that electric organs are prohibited?

No. The Sacred Congregation of Rites on July 31, 1949, declared that it preferred the traditional *"tabulatum"* p i p e organ as more befitting the liturgy, but "electrophonicorum organorum usum non prohibet." The Congregation added that it realized the electric organ must still be perfected, but that it left the judgment in this matter to the bishops in each case when it is not easy to obtain the traditional organ—*Acta Apostolicae Sedis,* XLI (1949), 617.

The Congregation declared also that the bishops should be guided in these matters by a Diocesan Commission for Sacred Music. Many dioceses in our country now have such Commissions to supervise all phases of Church music.

Is there a special Indulgence for those who teach the catechism?

Yes. In an Apostolic Letter of March 22, 1930, Pope Pius XI abrogated the previous grants of Indulgences for such work from Pope Paul V and Pope Clement XII and granted the following: Those who for about a half hour or for at least twenty minutes either teach or study Christian Doctrine at least twice a month may gain during that same month, on a day to be chosen by themselves, a Plenary Indulgence provided they go to Confession, receive Holy Communion, visit any Church or public oratory and there pray for the intentions of the Pope.

Moreover these same faithful, each time they teach or study the Catechism for the time period mentioned above, may gain an Indulgence of one hundred days as long as they have sorrow for their sins—*Acta Apostolicae Sedis,* XXII (1930), 343.

We might venture to mention that there are slight errors in *The Raccolta* (Benziger, 1943, p. 527) in reference to these Indulgences.

Is it prohibited canonically for a penitent consciously to allow someone else to overhear his confession? And if not is there any moral reason for requiring secrecy? The question was asked by a couple who felt that the separate confession of husband and wife violated the basic unity which should exist between them!

We could deny their reason of unity; it would seem they don't trust one another too much if they wanted to listen to each other.

Public confession was tolerated in the early church, but certainly it would not be allowed today. There is no Canon specifically on this point, but

we may see some indirect allusions in Canons 909-910. Confessions of men may be heard anywhere, but those of women (outside of some grave necessity) should generally be in church with a confessional and a screen. Thus the husband and wife would have to go into the confessional together, or each would have to talk loud enough to be heard by the other standing outside, which is certainly irreverent.

People ask many questions about confession and the people seem to overemphasize the position of the priest in the confessional. They should be reminded frequently that they are talking to God through the priest and not to the priest in himself. Thus husband and wife seem to look upon the confessor as they would their lawyer and doctor, etc., that is, in his human position alone. The power of the confessor is only a ministerial power.

Canon 889.2 says that all who hear a confession *in any way* are bound to observe the sacramental seal. The seal would seem to be made ridiculous if husband and wife deliberately listened to each other. This Canon 889.2 refers to all who might accidentally overhear a confession. It is good to remind the people of this, that if they overhear a confession they are bound to observe the seal of confession in the same sacred way as a priest is bound.

This Happened to Me

It was the flight from Chicago to New York—plane loaded, weather gloomy and dark and threatening, in the middle of summer. Unquestionably we were due for a blow and some of the passengers had remarked on it before taking off, looking at the sky with some misgivings.

I had been drowsing in my seat when it came. Thunder and lightning and hail. We bounced around like a toy boat in the bath tub. An old man got sick, some turned greenish, babies cried. I went back to sleep for I didn't care; and I wasn't the least bit nervous—only drowsy.

Nothing happened, at that. Only after we landed, a little old lady came up to me and said with great admiration and a sweet smile on her face, "Father, you gave me such courage. I'd look at you asleep and feel all right again. Your Faith is a wonderful thing!"

I nodded sheepishly and put off the compliment awkwardly. I really didn't quite realize the point of her remarks.

My doctor had filled me with "phenobarb" before I took off.—*Contributed.*

Third Sunday After Pentecost

June 14, 1953

To Forgive Is Divine

OUR Lord spoke of the facts of daily life in these parables. In the wide tracts of Judean country sheep are allowed to roam at large; so it is not unusual for one here and there to go astray. Then, if not recovered by the shepherd, the unfortunate wanderer must be given up for lost; it has no sense of direction and no strength to defend itself adequately. But the shepherd hastens to search for it, driven not only by the desire to recover his own property, but by pity as well. He finds it, lays it on his shoulders, and brings it back in safety.

Turn, now, to the other parables, so charming and simple. An unthinking person might say that no one would be interested in a small coin as in a sheep. No doubt a groat is a small matter, perhaps only a penny in value, but it represented the wages of a hard day's work. In a time and country when money was none too plentiful, a woman who possessed ten goats would not lose one of them with a light heart. She knows well enough that it has not been lost outside, for she was very careful to bring her money home. But the room is dark, it is only through the door that any light can get in, and in the nooks and corners where everything is heaped together it is no easy matter to find so small a coin. She lights a lamp, sweeps in all the corners, looks everywhere, finds her lost coin and comes to the door to show it to her neighbors. Laughing for joy, she cries, "Look, I have found it again!" So, says our Lord, do the angels of heaven rejoice over the conversion of a single sinner to God!

What would you say of a man who thinks that an architect's drawing is all there is to the erection of a new building? A year or so ago we saw in our newspapers the architect's drawing of a building to be erected nearby. We saw that the architect had planned and pictured a bright, modern, efficient office building. But the real thing was to cost considerable in terms of money, brute strength, power, time and work. We saw this as the months went by. Men worked long and carefully to lay foundations. Trucks carted in tons and tons of material. Cranes swung thousands of steel girders into position. For months men poured concrete onto the

steel framework. And, even after this shell was completed, there remained thousands of details to be worked out. None of us would make the foolish mistake of thinking that the original drawing or plan was enough! We have only to visit the spot to see the time, money, and energy expended. Then we realize how much the projected building costs in terms of man-power, of tired and even broken bodies.

Nor should we suppose that there is no more to divine mercy than our Lord's story of the lost sheep and the lost coin. In these stories Christ presented the plan of divine mercy. Here He pictured for us all the tenderness and love of His Sacred Heart. The stories are beautiful and moving. But do we realize the extent of the mercy which is projected in these stories? Do we realize what this plan costs? We have only to visit the spot to discover that our divine Architect carried out His own plan! On the spot we watch our Lord expend His all as He went to raise up divine mercy for all men. We hear the roar of the crowd in front of the palace of Pilate — a crowd that shouted, "Crucify Him!" We hear the angry swish of Roman scourges bite into the very bones of the Son of God. We hear the ribald shouts of soldiers mocking His claims. We see the rough crossbeam weight His exhausted body until He falls to the ground. We hear the ringing blows that spiked His tender hands and feet to the girders of mercy. We watch the crowd as God's plan nears completion upon the Hill of Calvary. We wait during the last hours as Jesus spends Himself drop by drop through a hundred wounds. Finally, we witness our divine Architect die in completing the structure of divine mercy!

Of course there is more to a modern building than the clean, bright plan that hangs in the architect's office. So, too, there is infinitely more to divine mercy than the beautiful, moving story told by Jesus. Jesus Himself was to carry out His plan on Good Friday. And it helps us no end to recall in detail how the divine Architect also became the divine Builder. For then we begin to realize the extent of the structure of divine mercy; then we will never despair of divine forgiveness.

Fourth Sunday After Pentecost

June 21, 1953

Christ Gives Us Divine Power

THE unseen things of life are much more important than the things that we see. Look at the unbelievable forces of atomic energy, electricity, and radar. Men and women of eighty years ago would have refused to believe in these silent, powerful forces at all.

Mysterious and wonderful as they are, they are only natural forces. The supernatural life which God gives to our soul at Baptism involves far greater forces. Of course, we cannot see the supernatural life, and for that reason millions of people know nothing about it. But to deny it is to make an even greater mistake than the man of eighty years ago who would deny the existence of atomic energy, electricity, or radar. The plain fact of faith is that God created us to live supernaturally—for a few years here on earth, and throughout an unending eternity in heaven. Just as Peter took Christ's word and let down the net, we must act upon the word of Christ that He can and does give us a share of His divine life.

When a person is alive supernaturally, we say he is in the state of grace, that he has sanctifying grace. Now, there is another kind of grace called actual grace. Briefly it is a special gift of God to help us retain and live His supernatural life, to help us lead holy lives. At every little point of decision, at every turn of the path where we must choose between good and evil, in every hand to hand conflict between our soul and temptation, Christ is there with all His goodness and strength to help us continue to live His life. Of course, we are the ones who must do the acting; we must, as it were, let down the net. But our Lord aids us with a holy thought, a courageous and divine desire or impulse. This thought and desire can, if we cooperate, accomplish divine wonders. We cannot see this spiritual force, we cannot touch it; but it would be infinitely foolish to deny that it exists.

Perhaps you, without Jesus Christ, have labored all the night and taken nothing. Then try at once to repair the past, for "our sufficiency is from God" (2 Cor. 3:5). "See to it, therefore, brethren, that you walk with care: not as unwise but as wise, making the most of your time. . ." (Eph.5:15-16). Pray daily to Christ for an abundance of His grace. Ask Him to inspire us each day to accept and use these graces so that all our actions will contribute to His glory and count for our eternal happiness.

Fifth Sunday After Pentecost

June 28, 1953

Reverence and Respect All Men

HERE, as always, our Lord is preaching a deep reverence and respect for all men. And, if we are consistently to follow His teaching, we must first realize what it is that makes another human being worthy of our reverence and respect. A man might be puzzled if he were suddenly asked to give a definition of himself. That would not be surprising. There is so much of God in a hu-

man being! You know, God leaves something of Himself in all the things made; and He certainly left tremendous gifts and potentialities in man!

God gave us a mind — a mind that is curious, searching, inventive, creative, capable of piercing even the secrets of God and the treasures of the Heart of Christ; a mind capable of knowing and holding God, capable of thinking the thoughts of God. God gave us a heart capable of deep, all-embracing love. We are capable of a love so intense and unselfish that we can ignore suffering, sacrifice, and pain to attain a high ideal and heroic greatness.

Consider just a few of the powers that God gave our human body. Think of our eyes — the beauty of human eyes — the eyes of a child in their innocence; the eyes of a mother, innocent as a child's yet with a depth and fullness that have been added by suffering. There is no beauty in sun, moon, and stars like the beauty of human eyes. And these eyes of ours can see and read all that is grand and lovely, can even look upon the Body and Blood of Christ uplifted during Mass. Consider our power of speech — the amazing wonders of the human voice. Our voice can arouse people to fury, to heroism, to tears or laughter; it can encourage, console, and cheer. Think of the thrill of a voice of a long absent friend. We could also consider our ears, our hands and all their power and skill.

But there is more than this. Every human being is a sort of reservoir of all the thoughts, words, and actions of his entire life. Nothing is ever lost. Things we have long since forgotten can suddenly spring into our minds. There is the love of mother and father, the lives of people who have touched your life. There are all the Masses you ever heard, the Holy Communions you received, the Confessions you made, all the prayers you said or those that have been said for you. Especially consider the very life of Christ that is a part of your life. In fact, you would not be what you are today if Christ had not been born, had not lived and died for you. The Mother of God is a part of your life! And there is the heroism of the apostles, martyrs, missionaries, and all those grand people who came to this country in its early years, who lived, worked, and died that you might have the America of today and the faith that is yours today. Yes, all the best and all the grandest of the centuries are part of you!

There is so much God in man! God is always giving, guiding, influencing, shaping, molding. We are God's, and everything we have is God's. So appreciate this dignity, be grateful for it, reverence and respect it in others!

Jesus severely criticized the Scribes and Pharisees of His day. Are we infected with their heresy? Do we put much stock in external acts, yet fail to reverence and respect all men? Recall the warning of our Lord, "Unless your justice exceeds that of the Scribes and Pharisees, you shall not enter the kingdom of heaven." Pray this morning to understand that it is the life of Christ within us that gives value even to our smallest actions. Pray hard and be able always to see Christ in others, to reverence and respect the dignity of Christ, of God in every human being.

Sixth Sunday After Pentecost

July 5, 1953

Holy Communion Keeps Your Soul and Christ Together

WHEN we read or hear the story of today's Gospel, we cannot help but love Our Lord. His thoughtfulness and compassion attract us to His Sacred Heart. But our love for Him is never as fervent and as lasting as we want it to be. Have you ever thought that your love for Christ would have been much stronger if you had seen Him as He walked this earth? Perhaps your heart desires to have been one of the 4,000 whom Christ fed by this astounding miracle. "Then," you say, "I could really have loved Him with my whole heart, with my whole mind and soul, and with all my strength." Such a comment would overlook the spiritual lesson of today's Gospel!

Yes, the Jews who saw Christ in the flesh were very fortunate. But we are far more fortunate. Christ fed the Jews of His day loaves and fishes to keep their body and soul together. He feeds us His own flesh and blood to keep our soul united to Himself. The Eucharist is the principal, the most powerful means of preserving and developing the union of our soul with Jesus Christ, the Son of God!

You know that sanctifying grace is the supernatural life of the soul. Now, the Eucharist contains Our Lord Jesus Christ Himself. And the precise purpose of the Eucharist is charity, the union of love between ourselves and Jesus Christ. The Sacrament of Matrimony gives a title to the helps necessary to meet the difficulties and emergencies of the long years of married life. So, the Eucharist gives us Christ Himself and a right to actual graces necessary to make acts of love of God, every act increasing, deepening, adding power in action to the common life we share with God.

In one sense, it is easy to see how our love, our union with Christ is deepened by consuming Him in Holy Communion. As long as the species of bread and wine remain in us, that is for about a quarter of an hour, we have the Body, Blood, Soul and Divinity of Our Lord really present within us! This presence arouses an ever deeper love for Him in our souls.

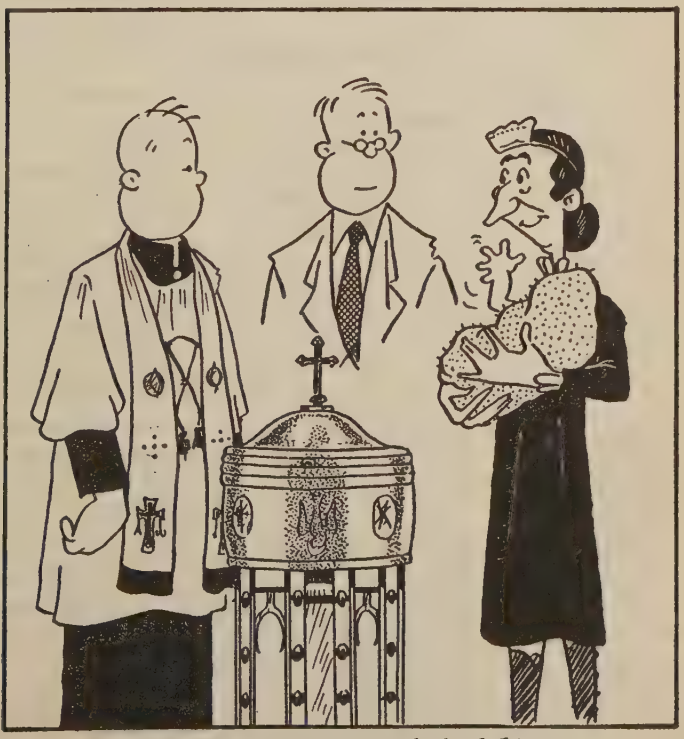
But there are other implications that are too often passed over. We know that the basis of friendship is a common ground. On the human level, an increase of friendship is a matter of increasing or deepening that common ground within ourselves. Meanwhile we hope that our human friend will keep pace with us, or at least keep that common ground alive. But there is nothing we can do about its dying out in him. Now, we must realize that sanctifying grace is the common ground between our soul and Christ, Our God. This divine life does not grow greater or less in God, but only in us.

From this we begin to see the special purpose of the Eucharist.

It is to make fuller the life of God within us, to increase His friendship, not only when we receive the Sacrament, but for the future, giving us rights to graces necessary constantly to increase that divine friendship by acts of charity.

Ours is, indeed, a grand privilege —to meet, embrace, and consume the Son of God Himself. Of course, we could never be perfectly worthy of receiving Christ in Holy Communion. This should not keep us from approaching this Table. Our Lord has compassion on our weakness; He invites us to come often. Our aim, then, should be to purify our souls as much as possible. Get rid of sin and all attachment to sin. In this way we will gradually surrender more and more to our Divine Friend. In this way we will experience the consolations of Divine Friendship and assure ourselves that Christ and our soul will always remain together.

JULIE---Or Housekeepers are Hard to Get



"My 37th Godchild!"

PUBLICATIONS DISAPPROVED

by the

National Organization Of Decent Literature

JUNE, 1953

COMIC BOOKS

Amazing Detective
Astonishing
Black Magic
Crime and Punishment
Crime Cases
Crime Detective
Crime Does Not Pay
Crime Can't Win
Crime Exposed
Dark Mysteries
Diary Loves
Eerie
Girl Comics
Girls' Love
Headline Comics
High School Romances
Journey into Fear
Journey Into Unknown
Love Adventures
Love Confessions
Lovers
Love Letters
Love Problems
Love Romances
Man Comics
Out of the Shadows
Pictorial Romances
Police Comics
Real Clue
Romantic Adventures
Romantic Confessions
Romantic Love
Sam Hill, Private Eye
Shock
Strange Mysteries
Strange Worlds
Startling Terror Tales
Suspense
Sweethearts
Tales from the Crypt
The Haunt of Fear
The Spirit
Thunda, King of the Congo
Top Love Stories
Two Fisted Tales
Wanted
Witches Tales
Weird Adventures
Weird Fantasy
Weird Science
Young Men

POCKET-SIZE BOOKS

AVON PUBLICATIONS

Amboy Dukes
Because of my Love
Blood In Their Veins
Confidential
Cry Tough
Elements of Shame
Georgie May
Hell-Bent With Jake
How Brave We Live
Julie, Alabama Boy in Harlem
Low Company
Moron
Nina
No Bed of Her Own
Star Lust
Taffy
The Big Brokers
The Chastity of Gloria Boyd
The Frenchman in Mohammed's Harem
The Headstrong Young Man
The Night Air
Thes Rough and the Smooth
Two Beds for Roxanna
Tough Kid From Brooklyn
Untamed Wife of Louis Scott
Waiting for Willie

BANTAM PUBLICATIONS

A Rage To Live
Don't Touch Me
God Has a Long Face
Louisville Saturday
Low-Down
So Many Doors
The Day of the Locust
The Dream Merchants
Theresa

CARDINAL PUBLICATIONS

Three Harbours

DELL PUBLICATIONS

Age of Consent
Backwoods Woman
Diamond Lil
My Enemy, My Wife
Really the Blues
The Forest and the Fort
The Harem
Untamed

ETON PUBLICATIONS

Mark it with a Stone
Queer Patterns
Strip for Violence

GOLD MEDAL PUBLICATIONS

Appointment in Paris
Beyond Desire
Cocotte
Darling, It's Death
Here Is My Body
Home Is the Sailor
Mountain Girl
Plunder
River Girl
Run, Chico, Run
Scarlet Venus
Take Me As I Am
That French Girl
The Cheaters
The Devil Drives
The Devil's Legacy
The Fast Buck
The Forbidden Room
The Road's End
The Sharp Edge
Thunderclap
Unholy Flame
Weep For Me
Whom Gods Destroy
Woman Soldier

LEISURE LIBRARY

Amorous Adventures
Bertrund and the Blondes
Curtains for Carla
Hot Dames on Cold Slabs
Pick-up Girl
See Mrs. Scheer
She Who Hesitates
This Way for Hell
Two Smart Dames
White Slave Racket

LION PUBLICATIONS

Bailey's Daughters
Bodies Are Dust
Cora Potts
Cry Flesh
Either Is Love
Lie Down, Killer
Little Killer
Loved and the Lost
My Flesh Is Sweet
One is A Lonely Number
So Low, So Lonely
The Big Feeling
The Cheat
The Divided Path
The Killer Inside Me
The Lust of Private Cooper
The Savage
Tough Kid
Westpoint Landing
Women's Barracks

The Tigress
We Too Are Drifting
You'll Get Yours

PERMA PUBLICATIONS

Be My Love
Music Out of Dixie
Sing At My Wake
The Color Of Blood
They Had A Glory
Unconquered
Victory In the Dust

POCKET BOOK PUBLICATIONS

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Pride's Castle
Sultan's Warrior
The Man with the Golden Arm
The Sexual Side of Marriage
The Story of My Psychoanalysis

POPULAR LIBRARY PUBLICATIONS

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A Yank on Piccadilly
Bed She Made
Bitter Fruit
Casualty
Duke
Glitter
Golden Road
Hard To Get
I'll Get Mine
Jailbait
Johnny Bogan
Love Me Sailor
Lower than Angels
Maharajah
Main Line
Mask of Glory
Mooney
No Narrow Path
One By One
Pray Love Remember
Red Lion Inn
Season For Passion
Sweet and Deadly
The Big Bubble
The Big Cage
The Boy Came Back
The Cruel Dawn
The Golden Road
The Naked Rich
The Night and the Naked
The Night Thorn
The Nymph and the Lamp
The Spell
The Traitor
Torment
You Can't Catch Me

PYRAMID PUBLICATIONS

Bitter Love
Cage of Lust
Downfall
Farm Girl
Georgia Hotel
Hospital Doctor
Let's Go Naked
One Way Street
Stella and Joe
The Come-On
The Dark Urge
The Heavenly Sinner
The King's Mistress
The Shame of Mary Quinn
23 Women
Yama, The Hell-Hole

RED SEAL PUBLICATIONS

Bride of the Sword
Lili of Paris
Love Isn't For Now
One For Hell
Sea Waifs
The Golden Sorrow
The Marriage Bed
The Quest
This Too, Is Love

SIGNET PUBLICATIONS

A Wind is Rising
A World I Never Made
Act of Passion
Conjugal Love
Cornbread Aristocrat
Death Is A Round Black Ball
Episode In Palmetto
Finistere
Elinda
Forever Amber
God's Little Acre
House in the Upland
I, The Jury
Journeyman
Judgment Day
Knock on Any Door
Laird's Choice
Long November
Lie Down in Darkness
Loved and the Lost
Love Without Fear
Meg
One Lonely Night
Please Call Estherville
Portrait in Smoke
Pressure
Prettiest Girl In Town
Renee
Sanctuary
Serenade
Soldier's Pay
The Big Kill
The Catcher and the Rye
The Girl in his Past
The Hoods
There's No Home
The Revolt of Mamie Stover
The Woman of Rome
The Unwanted
Tobacco Road
Tragic Ground
Trouble in July
Vengeance Is Mine
Where the Town Begins

MISCELLANEOUS

Come Night—Come Desire
Confession of a Hat-Check Girl
Dagger of Flesh
Dance Hall Girl
Dream Club
Forbidden Fruit
Four Dames Named Sin
Girl from Mimi's
Give Me Ecstasy
Harlem Model
Harlem Woman
Her Candle Burns Hot
Heyday
Honky Tonk Girl
Hot Chocolate
House of 1000 Desires
Immoral Woman
Innocent Wanton
Junkie
Lay Down and Die
Lida Lynn
Love
Mistress on a Death-Bed
Naked Desire
Night of Ecstasy
Off Limits
Passion Has Red Lips
Passion Is a Woman
Pickup Girl
Play Rough
Raise the Devil
Reckless Girl
Red Headed Wench
Savage Love
Season For Sin
Sexual Behavior of Unmarried Women
Slaves of Desire
Sleepy Time Honey
Stag Stripper
Street of Dark Desires
Street of Sin
Sweet Savage
Tease the Wild Flame
The Alcoholics
The Bohemian
The Come-on
The Lusty Land
The Tigress
Temptress
The Affairs of a Mistress
The Bastard
The Twist
They Call Her Easy
Thrill Girl
Tonight For Sure
Tough Cop
Very Private Secretary
Wanton By Night
Warped Women
Where They Breed
White Slave

MAGAZINES

Actual Romances
Adam
All-True Fact Crime
Amateur Screen and Photography
Art and Camera
Art Photography
Authentic Detective

Bare
Beautiful Girls
Beauties
Beauty Parade
Best True Fact Detective
Big Time
Bronze Thrills
Burlesque

Candid Photography
Cartoon Humor
Cheers
Comedy
Complete Detective
Confidential Confessions
Color
Cover Girl Models
Crime Annual—1953
Crime Detective
Crime Exposed

Dare
Daring Detective
Detective Book Magazine
Detective World
Detective Yearbook—1953
District Attorney Detective
Exclusive Picture Detective
Eyefull
Fact Detective
Famous Police Cases
Fantastic Adventures
Figure Photography Annual
Flirt
Focus
Fun Parade

Gala
Glamorous Models
Good Photography
Headquarters Detective
His
Hit
I Confess
Intimate Romances
Joker
Jackpot
Jest
Jive
Laff
Laff-Annual
Life Romances
Line-Up Detective
Love Diary
Man to Man
Modern Man
Movie Spotlight
Movie Play
Mr.
Mr. America
My Confession
My Romance
Nifty
Night and Day
Our World
Pace
Pack of Fun
Paris Life
Peek Show
People Today
Personal Romances
Photo Arts
Photography Workshop
Picture Follies
Picture Fun
Picture Show
Pix
Police Record Detective
Popular Psychology Guide
Police Detective

Prize Winning Photography
Real Detective Cases
Real Story
Real Western

Salon Photography
Secret Confessions
Sensational Detective Cases
Sexology
Show
Sir
Show Girls
Smash Detective Cases
Stag
Stare
Special Detective
Sunbathing
Sunshine & Health

Tab
Ten True Crimes
The Girl Friend and the Boy Friend
Timely Detectives
Titter
True Cases of Women in Crime
True Crime Cases
True Life Detective Cases
True Love Stories
True Police Cases
True Police Yearbook
21-The Magazine For Young Men

Uncensored Detective
Underworld Detective
Vue
Wham
Wink
Whisper
Wit and Humor
Your Psychology
Zip
Zowie

List prepared by the Chicago Archdiocesan Council of Catholic Women.

The list may be obtained from Our Sunday Visitor, Huntington, Indiana. Individual subscription is $1.00 per year. Copies of the list in quantity are priced at 1c each.

NOTE: A Club to obtain pocket-size books for teen-agers may be organized (usually in school under the direction of a teacher). This Club may obtain information about books from the Teen Age Book Club, 351 Fourth Avenue, New York 10, N. Y.

Whose Birthday?

The Milwaukee Journal notes the following revealing incident in connection with the campaign to "Put Christ Back into Christmas."

A woman riding on a city bus noted a sign with the above slogan written upon it, and was heard to remark to her companion:

"Gee, even the churches are sticking their noses into Christmas now."

Book Reviews

The Round-up

HERE IS God's plenty of books that we have not been able to get to so far, space limitations making it impossible.

The 1953 Catholic Almanac is now ready (St. Anthony's Guild, Paterson, N. J., $2.50 paper; $3.00 cloth). We look forward to this each year, and have come to depend on it more and more. May we suggest you give it a place with your Catholic Directory? They make a good combination. Of course we should warn you of the danger of getting "Almanac happy" —friend of ours has the thing by his side and constantly makes enemies by telling you how many priests were killed at Fort St. Louis after the death of La Salle, and the like . . .

A notable series of philosophical manuals has now been completed with the appearance of the volume *God and His Creatures* by Fr. Celestine Bittle, O.F.M. Cap., (Bruce Publishing Co., pp. 420, $4.00). We recall having described the series earlier as "philosophy without tears" and we will stick by that statement. Fr. Celestine has now rounded out nineteen years of steady labor. An introduction for undergraduates, it is avowedly aimed at "the budding mentality of students." We have used it with interested lay people who wanted some philosophical knowledge of their religion yet who had no formal training and they were appreciative. Students do find that Fr. Celestine has done them a great favor . . . Canon Van Steenberghen of Louvain now provides a second volume in The Philosophical Series of the Higher Institute of Philosophy. Entitled *Ontology* (translated by Fr. Martin Flynn of Immaculate Conception Seminary, Huntington L. I.) it is published by Wagner (pp. 279, $4.50) as a companion volume to his recent *Epistemology* and should meet with the same warm reception . . . Definitely for the more advanced students is *The Causes of Being* by James Francis Anderson of the University of Notre Dame (B. Herder, pp. 172, $3.25), a study of what creative causality is and what it means. The professor will find it an excellent background book for his own class preparation . . .

Fr. Francis Beauchesne Thornton has two new books that have appeared almost simultaneously. *Sea of Glory* (Prentice-Hall, pp. 243, $3.00) tells the truly glorious story of the four chaplains who went down together on the Dorchester. Having given their life-jackets to men aboard, they remained on deck praying till the waters engulfed them. This is the complete story of their lives, drawn from letters, interviews, official records. It seeks to uncover the springs of action of four heroes: two Protestant, one Jewish, and one Catholic. It has long seemed to us that here is the perfect example of American interfaith in action, the Blanshards to the contrary notwithstanding;

To an entirely different world Fr. Thornton turns for his next

work—a biography of Blessed Pius X, the Pope who told the Ambassador from Austria "I bless peace, not war!" "The struggle in the Balkans," he said to another, "is the beginning of a great conflagration." We who see how really great it was, and may yet be, are turning to that Pope in our prayers today. (*The Burning Flame,* Benziger Bros., pp. 216, $3.00).

The Burning Flame is not new in content, and could hardly be, in view of the increasing number about one who may be canonized soon; but it does incorporate some new materials, is t h o r o u g h, abounds in the lively stories that cluster around the name of the Pope, and provides a good short life . . .

Listen, Vienna is a title that most likely will not "say" anything to you, so we hasten to add that it is a life of St. Clement Hofbauer, C.SS.R. (Perpetual Help Press, N. Y., pp. 307, $3.00). Its author, Fr. James J. Galvin, C.Ss.R., has translated it from the German of Wilhelm Huenermann, a priest of the Diocese of Cologne. St. Clement, if we judge from our own ignorance, is far too little known. This volume will provide a good appreciation, in popular form, of a man who went to the Polish people because they would not come to him (a pretty fair reason, and worth noting), who, later, in Vienna fought the disdainful intellectuals with intellectual weapons, and a certain "enlightened" Canon with the example of his living faith and good works. He died in 1820 vindicated in the eyes of both Pope and Emperor and was canonized in 1909 . . .

The Catholic Mind Through Fifty Years, 1903-1953

edited by Benjamin L. Masse, S.J.

The America Press, New York, 1952, pp. xxii, 681, $5.00

FIFTY years ago last January, the first number of the *Catholic Mind* appeared. In that number, Father John J. Wynne, S.J., promised that each succeeding number would contain an article of permanent value, entire or in part on some question of the day, giving the best statement of Catholic doctrine.

The Catholic Mind Through Fifty Years demonstrates how well that original promise has been kept. The editor has selected what seemed to him and to his staff representative articles from the *Catholic Mind* through its first half-century of publication. He admits, and anyone familiar with the periodical over the years will agree with him, that selection among so many excellent contributions was a difficult task.

Remembering the original emphasis on questions of the day, no one will find fault with the editor for choosing articles which for the most part appeared in the later rather than in the early years of the magazine. A generous number of articles discuss such timely subjects as Religion and Education, Human Rights, The Church and the Worker, International Community.

One must regret, even as the editor does, that he found it necessary to use only a few excerpts from the Papal and episcopal documents. With this exception, one must concede that here is a distillation of the most representative,

the strongest and the best of thoughtful Catholic writing.—J. McC.

A Man Approved

by Leo Trese

Sheed & Ward, New York, 1953, pp. 152, $2.25

SINCE the publication of his earlier *Vessel of Clay* generated some rather boisterous squalls of unfavorable criticism among the clergy, it probably comes as no surprise to Father Trese to find that his latest book, unlike the man of whom it speaks, is not universally approved. The books are much alike in their subject matter and in their treatment of it.

Vessel of Clay delineates the day-to-day life of a parish priest, and it is not ashamed to say that all therein is not pure gold. It is, presumably, intended for general reading by both clergy and laity. Hence the criticism.

A Man Approved, however, originated as a series of retreat conferences and, as published, reads much like the "particular examens" of seminary days. It treats of the priestly vocation, the Mass, the Divine Office, priestly labors, necessary virtues, and other easily anticipated subjects. Its approach is facile, reverent, and provocative of both self-examination and earnest resolution.

Father Trese does unmask many possible priestly failings, many of them often more visible to the souls whom he serves than to the priest possessing them. And in so doing he does what a retreat master is expected to do. If he has erred it is probably in not entitling his book "Rectory Retreat for Priests," or something else that would indicate more clearly its apparent purpose. Given such a title, he might have been spared what, to his reviewer, seems to be unwarranted disapproval.

As a priest of experience writing for priests Father Trese does the clergy a service in making available *A Man Approved.*—Raymond Wm. Gribbin, Baltimore.

The Single Woman

by John Laurence

Duell, Sloan and Pearce, Boston, Little, Brown and Co., pp. 267, $3.50

WE began reading *The Single Woman* with a vague and disturbing sense that there was something familiar about it; but the author's name was unknown to us and several hours' drudging memory brought up nothing. In the meantime—and this is the important part—we continued to read with growing interest and admiration. Here is the book that moralists (priests or laymen), sociologists, psychiatrists, youth directors, and counsellors have been waiting for; a frank, knowledgeable, down-to-earth discussion of the plight or the privilege of being a single woman.

It is the author's well established thesis that the single woman who may or may not be a "reluctant virgin" (his term) pretty much herself determines whether that status shall be one of single blessedness or singular frustration; the only one who can help her, humanly speaking, is herself.

We say "humanly speaking," for this book stresses the human and the personal and the work-a-day practical. The "other worldly" is by no means neglected but it enters the picture obliquely; the author's own attitude is pretty well expressed in the words of the ancient maxim, "God helps those who help themselves."

A Rewarding Viewpoint

This, we think, is a particularly rewarding point of view in a modern world which is prejudiced against even legitimate authority and which pretends to nothing but the practical, too often distorting the very notion of practicality in the process. But Catholics are in no sense opposed to the practical! The Catholic, after all, seeks the standard for his conduct in the fulfillment of the needs of his God-given nature. And what is more practical than that? He finds perfect agreement between the revealed law of God and the dictates of his reason.

The present author, himself a priest, plays up, then, the practical pertinence of an age-old morality that some today think outmoded. He shows, with brilliance and wit and wisdom, the nature of marriage and love and companionship. He examines the demands of sex and justly delineates its function in life. He draws an accurate and sympathetic picture of the problems of the celibate woman: her trials and her triumphs, the special dangers she may face, the illusions that may mislead her. While he feels that "unless a woman has honest motives for not marrying she should marry if she can," he disabuses his reader of the possible fear that celibacy is a calamity.

Oh yes, what was so familiar about the book as we began to read it? A search of our files turned up a letter of several years ago from the author (Laurence is a penname) which informed us that he was engaged on a work for modern unbelievers and for non-Catholics as well as those who do not care much about God (Catholic in name or otherwise) to drive home basic truths in basic language. Well, he has succeeded to a remarkable degree, and he has produced a volume we devoutly hope will become a national best-seller—as well it might. We can't think offhand of anything else which would do quite so much towards restoring a sense of true values in a field where there is so much lamentable confusion.

We might add, too, without violating confidence, that the author is a member of a large Religious Congregation which is engaged in the work of missions and retreats; to this he owes the advantage of vast experience, but the insight and the literary charm he displays are God's special gifts to him.—G. J. G.

Two Books About Priests

BOOKS about priests keep rolling off the presses and it now appears as though the procession of them will be long and diversiform, provided, of course, public interest in priests and the priesthood can be maintained. If it is not, the fault will not lie with some current writers.

In *Parish Priest* (McGraw-Hill, $3.75) Father LeRoy McWilliams, pastor of St. Michael's Parish, Jersey City, tells the story of his work as a priest from the time of youth to the present. He high-

lights all the human-interest angles and manages to slip in many curious bits of information that the laity may be presumed not to know. However, it seems not to have occurred to the author that the laity has not heretofore been informed of some things because it has no right to the information.

There seems to be small justification for using nicknames in writing of fellow priests and even of bishops. There seems to be small charity in uncovering the most minute eccentricities of a difficult and apparently unreasonable pastor. And what good can come of relating the details of a young woman's attempt at solicitation? Why, again, let the public in on the few seminary vulgarisms? Why talk about everything that could possibly enter into a priest's life, from toilet bowls to horse manure?

True there are many more unobjectionable than objectionable passages in the book, and at least one chapter, that on current educational problems, is a powerful and constructive piece of exposition. But in between are great, barren areas of trivia. This alone would be enough to kill the book, were it not expertly written. The style is fresh, fast-moving, and good-natured, even when treating of what seems to be in bad taste. For all that, not many priests will want to read *Parish Priest* although they would be well-advised to know it for what it is.

A second book of recent vintage tells the story of the Belgian priest-educator, Constant Van Crombrugghe (*As The Stars They Shall Shine,* by Mother M. Ignatius, Vantage Press, $3.00). Despite its too-pious title and apparently uninviting subject, this one does do something uplifting to one's opinion of the priesthood. It picks up the thread of Van Crombrugghe's life while he is still a youth in Flanders. It sees him ordained shortly after the beginning of the nineteenth century and follows his work as an assistant in a small rural town. After two years, however, he is removed from parochial work and placed in charge of the boys college at Alost. Here he seems to be truly at home. Here he first shows the talents that are to win him acclaim as Belgium's greatest educator.

There is trouble. The government begins a more active persecution of the Church, schools are closed, and poverty further burdens the already poor people. Van Crombrugghe counters doubts with faith, difficulties with indefatigable energy, need with unquenchable generosity, and slanders with clear and forceful explanations of the truth. He founds four religious congregations, is elected to the Belgian Congress. His advice is sought by everyone from bishop to boot-black. And at his death he is hailed by multitudes as a man of great holiness.

From the beginning it is clear that the author will not be content until she has drawn the portrait of a saint, without actually calling him one. She thinks of Van Crombrugghe in heroic terms and doesn't care who knows it. But the saving truth is that Van Crombrugghe really must have been a man of tremendous stature, since the reader is quite likely to end up by agreeing with Mother Ignatius, despite himself. — Raymond Wm. Gribbin, Baltimore.

The Wisdom of Faith

by Msgr. Charles Journet
tr. by R. F. Smith, S.J.

The Newman Press, Westminster, Maryland
255 pp., 1952, $4.25

THIS volume is not a theological treatise, but rather a treatise about theology itself. "Treatise," perhaps, is not the best word, for it could give the impression of something heavy, labored, of little interest except to a few. Such an impression would not fit the facts. Real scholarship is found here; yet, a discussion that proceeds easily and a translation that runs smoothly keep the author's erudition rather in the background. Copious footnotes are included for the scholar who wants to follow them, but they are confined to one place at the end of the book.

Monsignor Journet has applied himself in this book to a study of Christian knowledge. On a level above theology Christian knowledge, while based on concepts, is essentially super-conceptual. It is mystical knowledge, the wisdom of love (ch. 1). On a level below theology Christian knowledge is the wisdom of reason, or Christian philosophy (ch. 8). Between these two stands theology, a true science which uses reason, concepts, and method in common with philosophy, but, unlike philosophy, proceeds from revealed premises. This is the wisdom of faith (chs. 2 - 7). A final chapter (9) is devoted to integration. Here the author explains in admirable fashion how the three degrees of Christian knowledge are bound together in a living structure.

The lengthy discussion of theology includes, as one might suspect, the statement of many familiar truths about the queen of the sciences. Nevertheless, the reader will find much more to do than merely nod pious assent to what he has heard or read many times before.

We know well, for example, that theology makes use of philosophy and other sciences as its servants. It is the queen. But the author reminds us that there is a Christian knowledge above all sciences, even theology. Thus theology is placed in a proper perspective. Again, we know that our preaching must be based on sound theology, but not all of us have thought out the relationship between the two (see ch. 3). Perhaps, too, we have implicitly considered doctrinal and positive theology as two sciences. The author, however, makes it clear that theology is one, its two forms being united by a single principle, reason illumined by faith.

One of the more striking features of this essay is the fact that the author prefers a new meaning for the term "positive theology." What is usually known as positive theology does not, in Monsignor Journet's opinion, deserve that name: it is only "the topological phase of doctrinal theology" (p. 213). The only theology that is truly and properly positive is historical theology, "the divine-human science of the historical development of revelation and more generally of the kingdom of God. Reason enlightened by faith can apply itself to discover not only the internal ordering of what has been revealed (scholastic, systematic, speculative, doctrinal the-

ology) but also the successive order to be found in its dispensation and unfolding in time (positive, genetic, historical theology)"—p. 89. The task of historical theology "is to illumine the history of salvation; it is, in brief, a theology of the history of salvation" (p. 155). St. Thomas should be looked to as a leader in this field as well as in that of doctrinal theology.

Some of Monsignor Journet's ideas might be considered controversial. Nevertheless, these ideas are worthy of attention. The book as a whole is thought-provoking. Advanced students and teachers of theology can hardly afford to be unacquainted with the views it presents. But priests and seminarians generally will find much that is both interesting and helpful. All, surely, will be aided towards a deeper understanding and appreciation of the sacred science that occupies such an important place in their lives.—C. H. Dukehart, S.S., St. Mary's Seminary, Baltimore.

Currente Calamo

Continued from page 412

the warm cooperation of Cardinals and Bishops all over the world.

Proper title of the organization is the "International Federation of Little Singers." It is an affiliate of the "Little Singers of the Wooden Cross."

With headquarters in Paris, there are some 1,500 groups of "Little Singers" in 55 different countries. According to *Caecilia,* "Newcomers in the federation are the 49 groups in Austria, and groups from Southern Rhodesia (Natal), South Africa. Seventy-one new groups have been added recently to the England Chapter of the federation, bringing the total in England to 108. In Spain, 42 new groups, bringing the total in that country to 168. Switzerland now has 40 groups, Canada 49, and France, the home of the federation, boasts a total of 248."

Our country has been in process of organization since last October. The total over here is 241 groups, the majority from parish choirs. (The latest bulletin shows pictures of the Helena Cathedral Choristers and the Boys' Town Choir.) A national secretariat has been formed at Cincinnati. Diocesan federations have been organized in Chicago, Detroit, Cincinnati, Albany, Newark, Seattle, Portland, San Francisco, Los Angeles, and Santa Fe. Cardinal Spellman appointed a delegate to represent his archdiocese at the International Congress held at Cologne.

Mostly their purpose is the promotion of good church music through boy choirs, but there is also an element of building international good will.

They seem to be very close to the Holy See, and there is obviously no lack of funds for promotion —so watch their speed. You'll be hearing more about them as the months go by.

Preaching to the Angels

FATHER Jim Conroy of OUR SUNDAY VISITOR tells us he was asked lately to give a little fervorino to some nearby Carmelite nuns. He was to be there at 2:30. Father Jim arrived at 2:20, made a little visit, then took his place before the screen and delivered himself of an unctious little discourse

lasting about ten minutes. Then he knelt down for a thanksgiving.

At exactly 2:45, he heard a voice through the screen: "Father, we're all here. You can start your talk now."

Only a priest who has had experience with cloistered nuns can realize how easily such a thing could happen.

* * *

Father Jim also tells us that, purifying a ciborium in a parish church in Illinois, he noticed an inscription engraved on the bottom: "In earnest petition for our 14th child." He vows it's the truth!

Organist-Sexton

HOW our magazine gets into the hands of the laity we'll never know. It shouldn't, but it does occasionally. Anyway, we were severely criticized by a group of organists for an offhand remark in a recent issue. They completely misconstrued the thing. But the burden of their lament was, "Don't criticize the choirmaster until you're ready to pay him a fair wage. He's doing the best he can on what little you give him."

We were reminded of this by an item in *The Diapason*. An Anglican vicar, unable to pay either his sexton or his organist a fair wage, has combined the jobs and now gives the one man both salaries. He advertised the situation and readily found an applicant. Six days a week his man sweeps the church and on the seventh he presides at the organ. So far, everyone is content with the arrangement.

(We'll probably hear about this one, too, from our lay readers!)

Correspondence

Spelt "Crosier"

MY COPY of THE PRIEST arrived this morning and as usual I dropped everything for a preliminary perusal of its many fine articles.

On reading the article by Father Wm. R. Barron, O.P., on Rosary Indulgences, I was prompted to contribute a small correction. In view of the fine booklet on "The Crosier Indulgence" printed and distributed by OUR SUNDAY VISITOR one would think that any writer on rosary indulgences should be better informed. The word "Crosier" is spelled with an S (not a Z). So many recent articles have been written using the incorrect spelling that many well meaning people are beginning to misspell the American name of our order of The Crosier Fathers. A minor point but irritating.

The most informative work in English on the subject of the Crosier Indulgence was done by our Rev. Bernard van Gils, O.S.C. of Immaculate Conception Monastery, Hastings, Nebraska. I would suggest that anyone attempting an informative article on this Indulgence should write to Father van Gils for the correct background material.

(Very Rev.) L. J. Kerich,
O.S.C., Vic. Gen.

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Correspondence

Again: Latin Or English?

CHAPLAIN Aubrey O'Reilly's letter in the May PRIEST misses the point on at least two counts. First, the advantages that accrue to the men and women in the armed forces from that Latin Mass are largely illusory. What practical difference is there between Mass in Latin and Mass in some other unknown language? The English translation of the Missal would serve them as well in either case. Too, it is doubtful whether any souls are saved, sins prevented, or doctrine taught by the Latin of the Mass. In any case, the military episode in a man's life is hardly to be compared to the day-to-day, life-long worship in the church of his home parish. That is where the advantages of having some English in the Mass would really tell.

The other point is more serious. I think we make a grave mistake when we make the unity and universality of the Church depend on the Latin language. These qualities of the Church depend on the common faith, rule, and worship of all the Church's members; unity of worship consists in having the same Mass and the same seven Sacraments, not in the use of the same language. This mistake causes some curious backtracking in the instructions we give converts and in other apologetical work. We brag about Latin as the universal language of the Church. Then they hear or read about the Oriental Rites. Where does it leave *them*? They were in with Greek and Coptic and the rest before we were in with Latin.

Our use of Latin is more the

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result of a mere historical accident than most of us readily admit. The Church was ripe for vernacular worship in the 16th century, but the Protestants beat us to it, and it became an issue between the religions: we couldn't change then. So Catholics, left with the Latin that the people no longer understood, took to rationalizing it, explaining it as the universal language of the Church — which it isn't!

Richard J. Mueller
St. John's Church
Indianapolis

A Tribute To A First Pastor

SOME time ago there appeared in THE PRIEST an article by a deacon who looked forward hopefully to his coming ordination and his first assignment in the vineyard—hopefully, but not without a certain apprehension about the pastor who should be his first "boss." This attitude was Scriptural enough. "Work out your salvation in fear and trembling," said St. Paul, not discounting the virtue of hope, but reminding us that "the fear of the Lord is the beginning of wisdom."

As the time approaches for another group of deacons to advance from the care of St. Stephen to the patronage of St. John Vianney, I pray that each of them may be assigned to such a pastor as it was my happy lot to find when I left home and kindred in the New York metropolitan area and ventured into the Deep South.

He wasn't really a pastor: he was an administrator. I was sent

to him because the pastor was absent on sick leave. He met me at the station on Saturday morning and brought me into the rectory through the kitchen, introducing me to the household manager as we came in. (Miss Lena is now, I hope, swapping tales of rectory life with the First Priest's Housekeeper.)

At once he put me to work. He did not go into the confessional with me that afternoon (he had a certain natural delicacy), but he entered intimately into every task of mine that the law allowed, *ad erudiendum ignorantem.* Lunch over, he excused himself while he took a nap, an exercise to which he was faithful during all the years of my acquaintance with him. Within an hour, we were in his car, on the first of many drives in which he taught me the geography of Birmingham. He sent me to the confessional at four o'clock. He took the after-supper confessions himself. He would not deprive me of my new privilege of exercising the power of the keys, but he would not relinquish his own rights as shepherd (even temporary) of the flock.

We had four Sunday Masses. I offered two Masses and preached at two. After all, since the Bishop had given me the faculties of the diocese, it was to be presumed

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that I could preach; and he would not usurp my functions. After Mass and breakfast, we counted the collection. He showed me how the job was done: how to enter the collections in the book, how to prepare the deposit for the bank. Next morning at the bank he introduced me to the teller who handled our account and initiated me into the mysteries of doing business with a bank.

Monday we made a number of "pop" calls on parishioners. As we were at supper, there came a call that Mr. Brown was dying. "Do you want to go?" Father asked. I did. He took two rituals. From one, he read the prayers; from the other, I read the responses. Thursday, we had another sick call, to a man unconscious in a hospital. "Did you ever anoint anyone?" asked Father. "No," said I. "You anoint him, then," said he. He watched me like a hawk. I knew Latin so well (as I fondly tell myself) that I inadvertently substituted a synonym for one of the words in the formula. Did I get away with it? I did not. Gently, not for the ears of the bystanders, but for my ear alone, he whispered the correct word.

An "Introduction Dinner"

I was new. I was a stranger. But I was a priest, and so his brother. Brothers should eat together. So, although the parish was poor, and the administrator did not always get his salary, he

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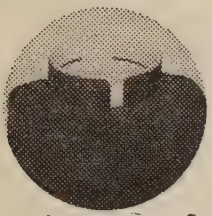

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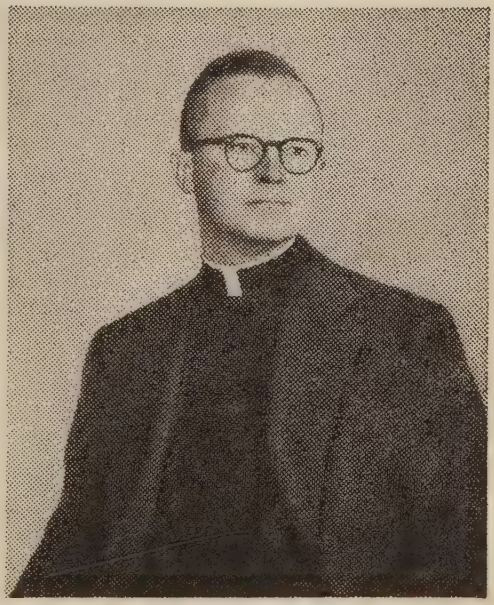

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had a dinner to introduce me to the priests of the city. It was a grand party.

Sunday morning a baby was presented for baptism. I had never baptized anyone. So, sacrificing the stipend (we kept our own in that parish), he assigned the task to me. He was at my elbow. I think I performed the rite correctly. In fact, I am sure that I did. For had there been even the slightest slip, I know I should have heard his soft voice in my ear, "Not that; this."

The first days of the month arrived, and with them came bills. We sat at the table together. He inspected the bills, and passed each to me with a comment. "We will pay ten dollars on that one." "We will let that one go until next month." "We will pay that one in full." And in each instance, he told me why.

January, and the time for the annual report, arrived. I was shown how those mysterious documents are prepared. The report was dispatched to the Bishop; our ailing pastor returned; two weeks elapsed; I was promoted to a new post. I arrived at my new assignment to find that the pastor had been in the hospital for six weeks, and an annual report was required. Thanks to the excellent training my first superior in the priesthood had given me, I was able to make it out.

He had made no attempt to repeat my course of seminary train-

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Correspondence

ing. Moral, dogma, canon law, church history: these had been pounded into me by experts. He respected their work. But in his own special field, shepherd of the flock and administrator of the temporalities of the parish, he had much to teach, and he taught it well. May God rest him!

For at a comparatively early age, he laid down the burden, and escaped the heat of the day. His name was John O'Sullivan. He was, at the time of his death, pastor of St. Catherine's Parish, Pratt City, Birmingham, Alabama. A native of Abbeyfeale, County Limerick, Ireland, he was ordained in 1931, and died in an automobile accident near Winchester, Virginia, August 22, 1950. "De mortuis nil nisi bonum." "De mortuis"? Even while he was living, the nearest thing I ever heard to an unkind word about him was "Poor John can't swing worth a hoot." But then, and perhaps cause and effect enter into it, I never heard him say an unkind word about anyone, either.

I pray that the new priests of this year, including an assistant who will, I hope, be assigned to me, will be as lucky as I was.

Theodore L. Flynn
Huntsville, Alabama

The Leonine Prayers

THE good layman, "a professor living in Rome," is very right (cf. THE PRIEST, November, p. 874). Ad rem:

1) In South Africa, during my stay there, we said after Low Mass:

"Let us pray in the intention of the Holy Father for the conver-

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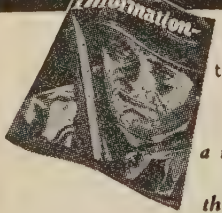

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sion of Russia." At least in what is now the Diocese of Mariannhill this was the usage ordered by the Bishop.

2) Here in Europe nobody seems to know what for the three Hail Mary's are said. Often they are omitted, even after the lowest possible of Low Masses!

3) If I were Bishop I would order *strictissime:* tell people every morning with a loud voice, "Let us pray for the conversion of Russia." If all Bishops of the globe would do likewise, and all priests would obey this order, then the universe would resound from this cry to heaven. It would be heard even through the Iron Curtain and, finally, the huge wall around Russia would fall down as did once the wall of Jericho.

Sacerdos Simplex Senex
Neuoetting, Bavaria

A Pump-Organ Needed

IN our Convent Chapel here, we have a harmonium which has completed its career in God's service. It is in very bad condition and can no more be repaired. We will have to do away with it.

Maybe some pastor who is building a new church and wants to buy an organ to replace his harmonium would be inspired to make a gift to some poor missionaries residing in Metuchen, N.J. — We don't like to spend money to buy a new one as so much would thus be taken away from the Missions out in Africa.

Hoping that the good St. Joseph will soon give us a surprise and thanking you in advance, Father, for your kind help while begging your blessing upon the White Sis-

ters and all their Missions in Africa, I am,

Mother John Fisher
White Sisters' Convent
Metuchen, New Jersey

The Divine Office

I AM old and have no axe to grind. A confession! When I studied for the priesthood I wished to know all about the psalms. I went to the library and was given two large volumes "Super Psalmos" written by Cardinal Bellarmine. I studied them and when I finished I had a confused notion about the psalms. I had tried very hard to prepare myself for saying the divine office and, I felt, I had not accomplished too much. The office has been for me and for most of the clergy whom I have contacted an "Opus Dei." The Latin, together with the content, have never appealed to me as they should.

I would respectfully request that the office should be recited in the vernacular—by the secular clergy. Why? Because they would understand it much better and it might then become a real prayer. The Latin is a smoked glass to most of us. If the divine office could be made a real prayer, as I think it should be, we would derive great benefit from its reci-

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tation. This, in turn, would have far reaching results on the lives and activities of the clergy.

The second thought that has haunted me throughout the years is this: we would acquire a "Copia Verborum" which would be astounding, and be able to quote many passages of Holy Scripture when preaching or in converse with others. As it is today we are not thus benefited.

I have consulted with many of the secular clergy and they are of this opinion. In conclusion, I would only ask that those who wish to recite the divine office in the vernacular be given the privilege to do so.

A. J. Sprigler

Evansville, Indiana

In Praise of Ignatius Smith, O.P.

THE PRIEST gets better and better with every issue. I am enclosing a check for $10.00 to help on the good work.

I am particularly grateful for your tribute in the March issue to Father Ignatius Smith, O.P.

I took a post-graduate course at Catholic U., starting in 1922. I was just ordained in Ireland; and in three weeks from my ordination I was in C. U.—scared to death. I will never forget, as long as I live, Father Smith's sermon on the Feast of St. Thomas Aquinas. It was in the old gym at Catholic U. And I met him several

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times as a student priest. And he was most kind to me.

Priests deserve some recognition, even in this life. I should be grateful if you would publish this letter in THE PRIEST, but, please, not my name.

Sacerdos

California

Bogus Solicitor

RECENTLY, an appeal for Mass stipends was directed to this Office by an individual, who signed himself Rev. P. Georges Gabriel. He gave his address as: The Catholic Foreign Mission, Apartado P.O. Box 1597, Mexico, D.F.

On checking the matter, I discovered that the individual is not a priest, nor is he in any way authorized to collect Masses for any "bona fide" missionary. I further discovered, that at times he sends with his appeal letters of recommendation from a Bishop of India, from the late Cardinal Boetto, and from the Apostolic Delegation of Mexico. All of these recommendations are forgeries. I am passing along this information to you, in the event that you might receive an appeal from this same individual.

William G. Connare
Director
Propagation of the Faith
Pittsburgh, Pa.

Promoting The Catholic Press

THE promotion of the Catholic Press and Catholic reading should be dear to the heart of every priest. No priest would dare to say that there is no need of a

well informed Catholic laity and, while the primary and God-bidden manner of instructing in the faith is through the spoken word, there is always the need of Catholic writings. But precisely because of the need of a Catholic literature we should be most solicitous that this literature help the cause of the Church. There are two extremes here as in most matters. First we must beware of welcoming any and all writings which are labeled "Catholic" but which may differ in no wise from the writings of today's "good pagans." The other extreme is to present Catholic writings which, although doctrinally and devotionally acceptable, are hardly worthy of being called literature.

That innumerable worthy causes in the Church have been promoted through the sale of magazines cannot be denied. But if a magazine is to be peddled from door-to-door or in other ways as suggested by Mr. Beckman these magazines should be able to stand on their own merits as literature. . . Magazines which are merely thinly veiled appeals for support of institutions or causes, no matter how praiseworthy, should not be foisted on the laity. Should not the merit of the work which they are meant to support be the selling point rather than some amateurishly written and edited magazines?

Because some priests or some of the laity refuse to clutter their homes with magazines hardly worth reading, are they to be labelled enemies of the Catholic

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Correspondence

Press? While the influence of the Catholic Press is ever growing, the pastors, charged with the spreading of its influence by the very nature of their office, should be critical in the promotion of that which is worthy of promotion but they should not add to the distaste some have for the Catholic magazines by recommending magazines not worth reading only because to subscribe to them is an act of charity.

Richard R. Walsh
St. Patrick's Church
Beaver Dam, Wisconsin

Missionary Needs Help

I AM a missionary priest working in this outpost of civilization. In this area there are over 2,000 Catholics both new and old. There are good prospects for conversion work, though the obstacles are overwhelming.

Dear Father, I am financially in great difficulties and sometimes I find it hard to make both ends meet. My only black cassock has begun to wear out after seven years of good service. My Breviary is about 24 years old. Could any of your friends help me get a new cassock and Breviary? I feel so shy at having to appeal for such personal things, so please do not publish my name . . . Promising my humble prayers, I am

Mendicans

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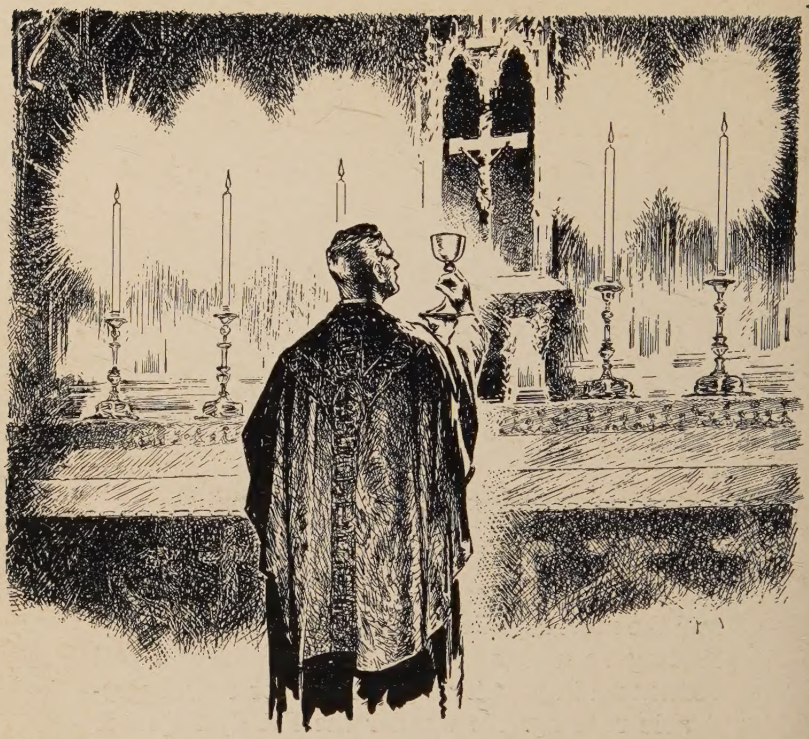

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